nev is supplied with publications, whole, tious to exchange for and in their orders? ontaining four hun-ons on Theological varranged, designed exts. By Charles de, 56 cts. by the half

BREWSTER, Vashington Street Store.

of Dow & Jackson No. 204 Hanover S al assortment of Re AND STATION ving orders as above. and as low as at as

l kinds, for sale A. M., M. D.,

and Practical Sursion eight years, has

ge Baneroft, Esq. S.las Aiken, O. A. Skinner, esick Smith, Esq. perusat, are left Vashington street VINGS.

Dentist, ma's office.) ig and Regulating are gold, or the celethis valuable and nodes of Teeth can be f, other Dentists ar

vot or on goldplate, nost perfect and du-all operations war-s bis friends and the actical specimens o 74-ep31 W VORK.

ork, either transies, who have no pa with the fames deasant, quiet, con the most desirab us and commedies and prepared with ealth, will be four July 10

r the Odeon. J) g their country sea ngle rooms may be f rooms are con-ing a quiet, centu-nancht residencege yard, and p ng the city J. E. FULLER.

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ERATOR. ing, Sandwick; I atcher, Barnstoh Jennis; George O wn, Andorer; Je n Clement, Torns Pawinchet; - Wm uld, Warneick. son, Breaklyn; - S rn, New-Haren; lohn S. Hall, Eas

Thomas Van Ra Morton, Albert -Charles Marrie

ENERAL

naster may eacle of a newspaper, rson, and frank i ould always desi

Richmond, Sept. 9, 1840.

JAMES M. ESTILL.

THE LIBERATOR: PUBLISHED EVÊRY FRIDAY, AT THE ANTI-SLAVERY OFFICE, No. 25 CORNILL

Oliver Johnson, General Agent: To whom all remittances are to be made, and letters addressed, relating to the pecuniary concerns

all letters addressed, relating to the pecuniary concerns of the paper.

LT TLRMS.—\$2.50 per annum, payable in advance; or \$3.00 at the expiration of six months.

LT Letters and communications must be post rain the advances of the letter and communications must be post rain the Advances of the Later and transferred his interest in the subscription list is Mr. Garrisson, for two years from the first of January, 1-40, the pecuniary concerns of the Libraryon of a component consisting of the following gentlemen: Frances of Library, Sancer Philipping, Ellis Gray Lore, Consisting Of the following gentlemen: Frances, Ellis Gray Lore, Ensure Quincy, William Bassett.

WM. LLOYD GARRISON, Editor.

VOL. X .--- NO. 50.

REFUGE OF OPPRESSION.

From the Nashville Baptist Banner. Voice of the Southwest.

ALABAMA BAPTIST CONVENTION.

We have just returned from the meeting of this solv, holden at Greensborough, November 7th, 8th 2th. The number of members was less than year, owing probably to the undue attention to the all-absorbing subject of politics. special committee was raised to take into con-

A special committee was ruised to the into con-cration the unwarrantable interference with our mestic institutions of that portion of Baptists, who or the self-styled American Baptist Anti-Slavery avention. This Committee consisted of brethren rtwell, Bestor, Crane, De Votie and Jewett. The Committee on the Anti-Slavery question re-ted the following preamble and resolutions, which scadopted without a dissenting voice:

Whereas, many of our brethren at the North Whereas, many of our brethren at the North
e assumed an equivocal position upon the subof Abolition; and whereas, the Abolitionists
engaged in an officious interference with our dotic institutions; and whereas, an inflammatory
case, enauating from a body of men styling
sachves the 'American Buptist Anti-Slavery
vection,' has been sent to many of our people
churches:—Therefore,
esolved, That this interference of our northern
issue of this manufactured by the example of

diren is alike unauthorized by the example of an Christ and his apostles; at war with the proir National constitution; destructive of as of our National constitution; destructive of care and prosperity of our courches, and dan-s to the permanency of the Union. solved, That we withhold all appropriations to B. B. F. Missions and the A. and F. B. Soci-

atil the officers and managers of these institu-atisfy us that they are not connected, either y or indirectly, with these Anti-Slavery pro-

Resolved, That, if satisfactory information be not hained upon this subject, we recommend the for-ation of a Southern Board, through which our add may be directly transmitted.

The Bethel Association in South Carolina lately sed the following resolutions:

Whereas our good brethren at the North have at proper to organise a Convention styled 'The r great zeal and wisdom about things they at little, published an address setting forth ews and intentions, and have thought it exto transmit copies to many of our Southern a, these uncalled for acts require some notice

as this body. Therefore, Resolved 1st. That we think all such interference the American Anti-Slavery Convention, lately do the city of New-York, is a wilful and delib-ate intermeddling in other men's matters. 24 That we feel indigmant at the conduct of any

convention, &c., that may presume to die-s about matters and things of which they t little, and in which they are not concerned; tter by what name they may be called, if it even be Baptists. That if the Baptist Missionary Triennial

g, to convene in Baltimore in April next, a-tain the proceedings of the Anti-Slavery ntion,—then and after that time, we recomand to the Pouthern Bantists to find some other nucl through which they may send one other ons to heathen lands, by forming a Southern egn Missionary Society, or some other way.

THOMAS RAY, Moderator. ELIJAH RAY, Clerk.

Vermont -- the Banner State.

Watchman and Journal Office, Montpelier, Nov. 17, 1840. Montpelier, Nov. 17, 1840.

The clerks of the several counties have completed any assing the votes for electors, with the exception of the county of Bennington, the returns from thich are expected this evening. We give the of-lad canvass, adding the unofficial returns which a possess from Bennington county, save the town (Readsboro.' It will be seen that with a total vote lightly exceeding 50,000, Vermont has given Harses a projective way Van Burger of 14.425.11 majority over Yan Buren of 14,475 U heats Rhode Island; and we believe that it every State in the Union. Again we say,

SEND ON THAT BANNER.

pen the foregoing, the Washington Globe makes ollowing characteristic remarks:

Send on that banner, gentlemen Whigs; 'hon-te whom honor is due.' The Abolitionists have The Abolitionists have the day for you, and it is but fair they should the emblems of victory. SLADE, the file leader Whigs and Abolitonists in Vermont, who is the praises of Gen. Harrison with his on venom in his speeches at the last session gress—SLADE, the Abolitionist, will bear banner, the emblem of Whig conquest, and its folds wage the same unrelenting, diabolarfare against the peace, happiness, and do-institutions of the South. Daughters of the swiftly the loom, and 'send on that banb, ply swiftly the loom, and "send on that con-to the black-hearted Abolitionists of Vermont, in return, will send you their emissaries to in-your slaves to desolate your sanny fields, and the land slippery with blood."

Human Beings ranked with Cattle!!

low clearly is the brutal and loathsome wickedness enery illustrated by the following advertisement ! epy it, as nearly as the types of our printer will to do, precisely as it was originally dised in the columns of the Lezington Observer and atucky Intelligencer.

PUBLIC AUCTION.

the 28th day of September, the following scribed property will be exposed to public the Great Southern Road, three miles from and, on the plantation formerly owned by add Woods, on a credit for six months, for cky bank paper, the purchaser giving bond and red security. The sale to be continued from day until complete, if more than one is re-

Twenty-two Likely Young Negroes. of them family slaves, fourteen of them men

Two of the Largest and Best Breeding

JACK ASSES In the United States; one of them 14 hands one and a half inches, the other 15 hands one and a half inches, at three years old.

37 YEARLING MULES, And 30 SUCKING MULE COLTS, all by the above ASSES.

Thirty-five mares in foal, 10 horses, 40 head of catof old Patten stock, crossed recently with the proved Short Horned Durham, amongst them some serior mileh cows and heiters, 150 head of young the finest description, stock, hogs, corn in

ALSO-A great variety of farming utensils, kitchen furniture, wagons, carts, &c., procured by Archi-bald Woods expressly for his own use. Also—A

Household Furniture,

Purchased in New-York and Philadelphia to order, considerable of which has never been used-consisting of tables, chairs, rocking-chairs, piano-forte, carpets, finders and iron, mirrors, &c. The whole to be sold



OUR COUNTRY IS THE WORLD --- OUR DUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, ECEMBER 11, 1840. SELECTIONS.

From the Christian Journal.

Auti-Sabbath and Anti-Ministry Convention.

This novel Convention has had its sittings, and all things remain as they were. The Christian is all things remain as they were. The Christian is Sabbath, church and ministry still live and have an enduring habitation in the heart of Christ, and human dreds of thousands who live and follow him. We were two days in attendance at its convocations. The meeting was called to order by Edmund Quinter of Convention, but it would not, till after a great dead of free discussion, come to order. The elements were so heterogeneous and discordant, that when brought in conjunction by a kind of external pressure, the immediate result was repulsion and commotion, with strong symptoms of total and sudden and the wharf to another in which they were embarked as merchandize for a southern market. The procession while marching from one boat to the other was headed by one of the number, carrying in the stands of the convention. These alternatives a sum of the convention. These discorganizationists wanted 'a free meeting,' they wanted 'a free air'—to talk, when, where and about what they pleased; 'they wanted no Chairman, no secretary. Committee, Bishop, Pope or Cardinal, They had 'Come-out' from all such things. After a great deal of confision and uproar, such as Paul to with at Ephesus, [Acts 19] the friends of order prevalled, and the Convention was organized by the choice of E. Quincy as President, Win. Bassett of Lynn, Vice President, Win. Bassett of Ka Sahadard by which to try the Sabbath, Church and Ministry. Br. Himes introduced the following proposition, viz:

The Scriptures of the Old and New Testaments are authentic records of our faith, and the only rule of fish and practice.

The beject of introducing this proposition or resonation was to confine the discussions to Christians, and to exclude from the meeting which have the special proposition or short of the remains the bondage, the boat in which they were left that the principal city has this day witnessed the existence of aru Anti-Sabbath and Anti-Ministry Convention. This novel Convention has had its sittings, and

The Scriptures of an are authentic records of our faith, and the only rme of faith and practice.

The object of introducing this proposition or resolution was to confine the discussions to Christians, and to exclude from the meeting the speculations of skeptical philosophers, and the vagaries of dreamy mystics. It was well known that those who had called the Convention were opposed to the institutions of the Sabbath, church and ministry, and the friends of these blessed institutions of our holy religion had come up to the conflict, to which they had been challenged, with their armor on. They were ready to appeal to the Law and the Testimony; and here they wished to meet the opposers of these institutions. But no—the Perfectionists, so called, the contists, and Transcendentalists, were not will come-outists, and Transcendentalists, were not will be prepared to act and bring to punishment in future all such violations of the laws of this State?

Let not those, who have aided or abetted in this Come-outists, and Transcendentalists, were not willing to confine themselves to the Scriptures; they wished to have the privilege of ranging the universe for evidence, and desired that each one might fix his own Standard of religious truth for himself. To accommodate this feeling, and to give the enemies of gospel institutions all the liberty of debate for which they could ask, the proposition of Br. Himes was voted down, and the discussion for which the Convention was called, becan late in the afternoon of will be met in that si vention was called, began late in the afternoon of Tuesday, by the introduction of the following reso-

Christ was Lord of the Sabbath, and as such had a charst was Lord of the Satobath, and as such had a right to change the day of its observance from the seventh to the first day of the week; that he did change it on the very day of his resurrection by meeting with his disciples for worship, and from that day the whole primitive church, under the direction of Christ and his Apostles, met on the first day of the charge the day of the result of week for the breaking of bread and other acts of public worship. We were glad to see so many friends of gospel institutions present. Many of the

From the same paper. The Sabbath, the M inistry, the Church. It may appear strange to many that these instiare several persons in and about Boston, who are persons of respectability and influence, who are disposed so far to call in question the authority of the bible, as to question the propriety of observing the Sabbath, countenancing the Christian ministry, or approving of churches of any kind or in any form. Some of this class regard the bible as the best book in the world; others put it on par with the writings of any heathen or Mahometan nation. None of these appear disposed to rank themselves with the athesists of France, or with the pantheists of this age. We should think them nearer allied to the present German transcendentalists. By which title we suppose no particular tenets are denoted, but only that they regard themselves as superseding all others in their knowledge and attainments.

From the Philanthropist.

Slavery and the Slave Trade in Ohio. *Coming events cast their shadows before them."

DR. BAILEY :

laws of this State?

Let not those, who have aided or abetted in this matter, screen themselves behind clamper and abuse. If they deny what we have written, to the 'law and the testimony in the case. If gentlemen, they will return here and submit to our laws, and have themselves judged by them. If they do so, they will be met in that spirit of candor and justice by which every man's conduct ought to be tested. which every man's conduct ought to be tested. Cincinnati, Monday, Nov. 16, 1840.

Tuesday, by the introduction of the following resolution—
Resolved, That the first day of the week is, by divine appointment, a weekly Sabbath.
This resolution was ably discussed Tuesday evening, all day Wednesday, and Wednesday evening, and at the hour of adjournment was laid upon the table for Thursday. The principal disputants were Win. L. Garrison, Samuel Osgood, D. D. of Springfield, Mass., C. T. Torrey of Worcester, Mass. New London, Ct., Win. Adam's bit ra. Ma. Bailay. of Mr. Crandall a seventh-day Baptist from New Jerses, A. B. Alcott, of Concord, Mass., Theodore Parker of Roxbury, and E. T. Taylor of Boston.
Mr. Garrison was the only strong man who appeared in opposition to any weekly Sabbath. He contended that the weekly Sabbath was only a Jewish institution, that it was of the old covenant, a shadow of good things to come, and was done away by Christ, and, with all other positive institutions and ordinances, was nailed to his cross.
A. A. Phelps replied to Mr. Garrison in a speech of about four hours length. It was a powerful and most successful effort. Mr. Phelps had studied the subject carefully and critically, and his defence of the Christian weekly Sabbath was man, before the Lewsday and the subject carefully and critically, and his defence of the Christian weekly Sabbath was man, before the Lewsday and the subject carefully and critically, and his defence of the Christian weekly Sabbath was man, before the Lewsday and the subject carefully and critically, and his defence of the Christian weekly Sabbath was man, before the Lewsday and the subject carefully and critically, and his defence of the Christian weekly Sabbath was man, before the Lewsday and the subject carefully and critically, and his defence of the Christian weekly Sabbath was man, before the Lewsday and the creation, for man as man, before the Lewsday and the creation, for man as man, before the Lewsday and the creation, for man as man, before the Lewsday and the creation, for man as man, before the Lewsday and the creation of the Ch

nerican Free Produce Association, the following mered to discharge the duties of their high mission :

friends of gospel institutions present. Many of the most talented sons of the church were in attendance and most triumphantly did they vindicate the institutions of the Sabbath. We left on Wednesday evening, and it was then manifest that the church and ministry would have a truce, at least for a few weeks. selves in London, they were informed in substance that the meeting about to be held was not designed to be a World's Convention, but a conference with embers of the British and Foreign Anti-Slave ry Society. Your delegates were not only disap-pointed in the character of the meeting they had been invited to attend, but were treated with con-It may appear strange to many that these institutions should be brought to the bar of investigation at this late day. But such is the fact. There are several persons in and about Boston, who are persons of respectability and influence, who are dispersions of respectability and influence are dispersions.

German transcendentalists. By which title we suppose no particular tenets are denoted, but only that they regard themselves are denoted, but only that they regard themselves are superseding all others in their knowledge and attainments.

It is said that Boston folks are full of notions; and this appears to be the last notion there got up, at the campot spread far for want of legs to go on. It is a philosophy—a vain philosophy, and none can become proficients in it except those who leave their bible, and study philosophy. Few can do this, therefore it must remain principally with a studious few, who possess an infidel heart.

This influential class have lately held a meeting in Boston to discuss the three subjects named at the head of this article, and gave a general invitation for all classes to attend and show their reasons for and against. The unbelieving party turned out with their strength; and a large number of ministers of various denominations appeared and took the stand in defence of the truth. Mr. Phelps of Boston on discuss the truth with their strength; and a large number of ministers of various denominations appeared and took the stand in defence of the truth. Mr. Phelps of Boston on discuss the truth of the stand in defence of the truth. Mr. Phelps of Boston of the subjects made a speech in support of the Sabbath, which occupied about four hours, and we felt sure that his opponents were pretty well used up. Full liberty was given for any one to speak who could get the floor. And it was a moticy assemblage. There were dandies and clowns, the refined and the rude, the most learned and the ignorant, quakers and half quakers, long beards and short beards, disorganizers and formalists; and all might speak if they cost, and formalists; and all might speak if they cost, and formalists; and all might speak if they cost, and formalists; and all might speak if they cost, and formalists; and all might speak if they cost, and formalists; and all might speak if they cost, and formalists; and all might speak if by different ministers in favor of the Sabbath, and a great deal of small shooting was interchanged pro and con. On the whole, it was a very singular meeting, heterogeneous in almost all its parts; and should we be called upon to cognominate, we should that nondescript would be as appropriate as any thing.

S. but for his rights as a human being. In advocating the cause of universal liberty, we should not allow our prejudices in respect to rank, wealth, country, complexion or sex, to affect in the least degree our any thing.

SCOTLAND

From the Glasgow Argus. Remonstrance of the Students.

ANDING THE THEOLOGICAL HALL OF THE RE-LIEF SYNOD,

inst Free Men of Color, so prevalent among ful.

Gestian Baethers:—We, the candidates for the ice of the holy ministry, in connection with the mod of Relief, beg to approach you in the exercise brotherly love, and affectionately, but earnestly a expandate with you on the flagrant sin of holding probay, and trafficking in human flesh, and subjecting ultitudes, whom you recognize as free men, to the sot painful disabilities, on the sole ground of theolor of their skin. It has been represented to that, in the United States of America, many of ise who profess the religion of Jesus, and even thowho have been called to serve him in the gospelwhose office it is to proclaim peace on earth and od will to all the children of men, not only commance and palitate slavery, but attempt to defer the horrid system from the doctrines and precepts' the Holy Bible,—yea, even that many of the are themselves engaged in the unsured in the distance to be pure and unpolluted? We might urge you, by many other reasons, to withdraw yourselves from all connexion with the unchristian system, and to lend your endeavors to accomplish its total abolition, in every nation where it exists; but at prosent we forbear.

Suffer a few words of remonstrance on the other citizens who have been grieved to learn that multi-tudes of individual Christians, and also Christian strong prejudices against that class of their fellow-citizens whom they denominate free men of color, that they reject them not only from their society, but also from seminaries of education, and refuse to engage promisencously with them in the ordinances of our holy catholic religion. Is it thus you have learned the will of that God who hath made of one blood all nations to dwell upon the face of the earth, and received the truth from that Saviour with whom styled itself thand of liberty, where the chareness or rapidly attaied to such honorable eminence in piety and active vertions in the cause of philanthropy and religion whose magnificent plans for evangelizing the hithen have been so successful in carrying the ligt of the gospel to many benighted corners of our gabe—do still persevere in the practice and support that unrighteous system which ice and supporof that unrighteous system which enies, to a nurrous class of their fellow-beings,

ling them to labr, and even of disposing of them as personal good or chattels.

We might appal to you, as American citizens to withdraw youselves from all connection with this dire system, nd to use your utmost endeavors in accomplishing is total abolition, and thus maintain your individual consistency as members of that State which has silemnly and publicly protested before the world, 'that all men are created equal.'

We might expotulate with you, as you value the sacred cause of heral principles, and desire their spread over the exth, to strive mightily to have the foul sin blotted fam your statute book. Then the charter of American Independence may be held up for the admiration of the world. Then may the friends of civil and religious liberty point the abettors of despotism to the banner of fiveedom waving unsullied over millions of their fellow-men in the United States of America—then the oppressor might be seen to weep, when he beheld the grand experiment successful, and when he heard the knell of his craft rang in his ear.

Carbon Marchael and over the world and to stand yourselves acquitted of your Saturds and the stand yourselves acquitted of your Saturds welfare of the souls of many of your fellow-creatures interesting and your Judge in the great day, to withdraw yourselves acquited of your Saturds welfare of the souls of many of your fellow-creatures welfare of the souls of many of your fellow-creatures welfare of the souls of many of your fellow-creatures, and to stand yourselves acquitted of your Saturds welfare of the souls of many of your fellow-creatures, welfare of the souls of many of your fellow-creatures, and to stand yourselves acquited of your Saturds welfare of the souls of stand yourselves acquited of your Saturds and velication and your Judge in the great day, to withdraw yourselves from all connection with the evils to which has a saluded, and to lend your utmost aid in the promotion of religion and philanthropy, till every chain which is unrighteously bound on human flesh shall have b

experiment successful, and when he heard the knell of his craft rong in his ear.

strate with you, in all affection and kindness, as brethren in the Lord, as you regard the authority of our Saviour and Master, and desire to recommed his religion to all mankind, to purge yourselves from the heinous sin, and stand out before the world, in imitation of the great High Priest of our profession, and our elder brother, who is now passed within the veil, as the devoted friends and lovers of the whole species. Christian brethren, it is a solemn charge which the founder of our holy Christianity has committed to his followers, the preservation and has committed to his followers, the preservation and propagation of the truths of that religion which he established on the earth; and it ought to be the sub-Speech of George Thompson.

Extracts from a speech delivered by George Thompson.

Extracts from a speech delivered by George Thompson, on British India, at a meeting of the Glasgow tenter, by their conduct, instead of recommending the religion of Christ to the men of the world, they are not strengthening the prejudices of the enemies of our faith, and preventing any from receiving the truth as it is in Jesus. If, by any part of our conduct, we be the occasion of preventing a single soil from coming to Christ, shall we not be guilty of the blood of that man? And how, dear brethen, can the professing Christian, who holds a fellow-being in the cruel and unrighteous bondage of modern slavery, preach or recommend the gospel to his miserable victim? Will you tear a man from the bosom of his family, lead him, like an ox, to the market for sale,—or wrench the last particle of strength from the shores of Africa, to Brazil, Cuba, Porto Rico, the Frech colonies, Mexico, and the United States, with a strong degree of confidence in the accuracy of the statement, that there had been carried from the shores of Africa, to Brazil, Cuba, Porto Rico, the Frech colonies, Mexico, and the United States, with a strong degree of confidence in the shores of Africa, to Brazil, Cuba, Porto Rico, the Frech colonies, Mexico, and the United States, with a strong degree of confidence in the shores of Africa, to Brazil, Cuba, Porto Rico, the Frech colonies, Mexico, and the United States, with a strong degree of confidence in the shores of Africa, to Brazil, Cuba, Porto Rico, the Frech colonies, Mexico, and the United States, with a strong degree of confidence in the shores of Africa, to Brazil, Cuba, Porto Rico, the Frech colonies, Mexico, and the United States, with a strong degree of confidence in the shores of Africa, to Brazil, Cuba, Porto Rico, the Frech colonies, Mexico, and the United States, the shore of the Glasgow converted by concertance and the current should be a meeting of the Glasgow converted by concertance on the Glasgow conc

the foul stain of slavery, go forth to the enlightening of the dark places of the earth? Can you go forth to proclaim deliverance to the captives, to set at liberty them that are bruised, when you are preaching the doctrine of man's right to hold a fellow-man in chains, or to barter him for gold into perpetual bondage? When the nations have gath-ered around the standard of the cross, planted by Assent assembled in Paisley, on the subjects of very and Prejudice against Persons of Color, all the Christians in the United States of Americal the Christians in the United States of Americal the Sustem of Substance of the Lord, shall they be solves and fight the battles of the Lord, shall they be sall the Christians in the United States of charties and light the Datties of the Lord, some long to the are engaged in, or actocate, the System of not turn away in terror and disgust, when they be held black spots of slavory on the banner which appeared in the distance to be pure and unpolluted?

We wish the Christians in the Lord, some long to the Lord, some long to the banner which appeared in the distance to be pure and unpolluted?

many of the are themselves engaged in the un-christian prace of holding their fellow mon in there is neither Jew nor Greek, neither bond nor many of the are themselves engaged in the unchristian prace of holding their fellow men in
that cruel bonge, and of buying and selling human beings lileattle, or any other article of merchandize. It with sincere and deep sorrow that
we have heardnat any, professing the benevolent
principles of c holy Christianity, can be guilty of
such glaring consistency, and of such inhuman
conduct; but pecially do we lament that the followers of Jesu in that land which has emphatically
styled itself thland of liberty, where the churches
so rapidly attaied to such honorable eminence in

denies, to a nurrous class of their fellow-beings, dignity of human nature—as you desire to promote liberty—the inacnable right of every man; and claims the right of binding them in chains, compelling them to labr, and even of disposing of them as personal good or chattels.

In conclusion, we entreed you, as you respect the dignity of human nature—as you desire to promote the happiness of man in the present life—as you regard the honor of that religion you profess, and wish its spread over the world—as you desire the eternal as personal good or chattels.

John Davidson, Alexander Barr, Archibald H. Milligan, John Monro, Peter Logan. John L. Aikman, Allan Maclean, Robert Gemmel, W. H. Ramage, Robert H. Beatie, John Brown, A. M. Wm. Morton

Speech of George Thompson.

of his family, lead him, like an ox, to the market for sale,—or wrench the last particle of strength from him by labor and the lasth, then leave him to die unheeded, because he can toil no longer,—and during the last thirty years, three millions eight during the last thirty years, three millions eight during the last thirty years, three millions eight might be redeemed from the curse of sin—that he believe the number is rather under than overstated. might be redeemed from the curse of sin—that he established a religion which breathes love and peace to all mankind—that the votaries of this faith are known for their devoted attachment to one another, and their love to the whole human race—that you yourselves have experienced its melting influence upon your hearts, and that you now entreat him to become a disciple of the meek and low-lty Jesus? Oh, the thought is monstrous! And will hundreds of professing Christians in the United States of America countenance, and support, and practise the horrid system, which binds nearly three millions of human beings in the chains of slavery? States of America countenance, and support, and practise the horrid system, which binds nearly three millions of human beings in the chains of slavery? Are these three millions of your fellow-mortals all but before and inhuman system, to deep to your solve and them in chains, and then enterest them to be partakers of the glorious liberty with which Christ has made his people free? But what is the fact? Do you not find it necessary, in order to perpetuate the cruel and inhuman system, to deap to the fact and the them as of salvation? Have your legislators not made it a heinous offence, in some parts of the United States of America.

All of the victims of oppression, we reach at length the shores and islands of America, and there we find, north and south, nearly six millions of beings in all but hopeless bondage. First in the list of mentals and south, nearly six millions of beings in all but hopeless bondage. First in the list of mentals and south, nearly six millions of beings in all but hopeless bondage. First in the list of mentals and south, nearly six millions of beings in all but hopeless bondage. First in the list of mentals and south, nearly six millions of beings in all but hopeless bondage. First in the list of mentals and south, nearly six millions of beings in all but hopeless bondage. First in the list of mentals and south, nearly six millions of beings in all but hopeless bondage. First in the list of mentals and south, nearly six millions of beings in all but hopeless bondage. First in the list of mentals and south, nearly six millions of beings in all but hopeless bondage. First in the list of mentals and south, nearly six millions of beings in all but hopeless bondage. First in the list of mentals and south, nearly six millions of each state of the list of mentals and claiming to be a Christian land, and I delight to know that, with all its crimes, there is all delaiming to be a Christian land, and I delight to know that, with all its crimes, there is all delaiming to be a Christian land, and I write, purely out of dread that the spread of light would speedily prove fatal to the barbarous system? We would have you, dear brethren, pause and think. Are you, who profess the religion of Jesus, and who support this system, which is obviously the means of preventing so many of your countrymen from enjoying the benefits of education and the knowledge of salvation, prepared to stand in their room, and bear their guilt, on the great day when the Lord shall call every man to give account of all the deeds done in the flesh?

And, Christian friends, we beg to remind you that a more extensive work than that of preaching the gospel to your fellow-citizens, has been laid upon you by the Head of the Church. To the churches of the United States of America, in conjuction with those of Great Britain, the vast work of evangelizing the globe has been committed, and to them the eyes of the whole world are turned, praying them to send the bread of eternal life. And can be a walkened in the churches of America, which are polluted with the churches of America, which are polluted with the demon of slavery far, far beyond the second the time just of the republic they founded, that it might have stood out in all its symmetry, and strength, and steodo out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all its symmetry, and strength, and set tood out in all it

AGENTS.

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Vernont.—John Bement, Woodstock;—Rowland T. Robinson, North Previsiong;
Massachusents.—Wm. E. Kimball, Topsfield;—Moses Emery, West Newbury;—C. Whipple, Newburygort;—Isaac Stearns, Mansfield;—Luther Bontell, Groton;—B. F. Newhall, Saugus; W. S. Wilder, Fitchburg;—J. T. Everett, Princeton;—J. Church, Springfield;—W. & S. B. Ives, Saiem;—Henry Hammond, Dudley;—Daniel G. Holmes, Lowell;—Josiah V. Marshall, Dorchester and vicinity;—Richard C. French, Fall River;—Wm. Henderson, Hamver;—Wm. Carruthers, Amesbury Mills;—Isaac Austin, Nantucket;—Elias Richards, Beymonth;—Edward Earle, Worcester;—Wm. C. Stone, Wetertown;—A. Bearse, Centreville;—Israel Perkins, Lynn;—Elijah Bird, Taunton;—N. A. Borden, Nac-Beiford;—Alvan Ward, Askburnhom;—Saml. I. Rice, Nanthberough.—[IF For a continuation of this list, see the last page, last column.

OLIVER JOHNSON, Printer.

WHOLE NO. 519.

their own species, and the defenders of robbery and soul murder. The proud, magnanimous, and life-giving spirit of republicanism succumbs to the base and sordid passions of the slave merchant—the principles of everlasting justice exist in name, but have no local habitation; the spirit of genuine benevolence and sympathy is exchanged for the spirit of malevolence and public wrong—the sons of freedom and equality tread down their fellow-men, and plunder of their bittleight all who are. der of their birthright all who are

'Guilty of a skin Not colored like their own.'

The dungeons of three millions of captives are guarded by democrats, who send consecrated ban-ners to Polond and Greece, and observe with noisy festivity the three glorious days of Paris. The earth, once moistened with the blood of the patriots of '76, now drinks the warm gore, drawn from the backs of slaves by the recreant sons of revolutiona-ty heroes. The game city which contribute the regard ry heroes. The same city which contains the proud capitol, whose walls ere long shall echo, as they have done a thousand times before, with the praises have done a thousand times before, with the praises of liberty, contains, too, the warehouses of the commission brokers of human blood, and an office where men may be licensed to sell women and children by the pound! And this city bears the name of—Washington! And why this horrid inconsistency—this love of a system made up of lust, and cruelty, and blood? It is because the system is profitable. It hath its gains—tis that by which they live. While it remains profitable, it will be continued, defended and eulogized as the corner-stone of the defended and eulogized as the corner-stone of the republican edifice. Let it become unprofitable, and t will cease to be upheld.

Thus, thus will trade, unconquered still by time, Raise her base voice to cloak the hellish crime; Thus will she lift the lash, and, lifting, smile As blood-earned lucre centres in her soil.

As blood-earned lucre centres in her soil.

I know that pride, a hatred of the men of color, the love of power, and the sinful gratifications connected with slavery, help to maintain the system; but these by themselves would not keep it alive for one year. Three millions of human beings would not be kept in slavery in America to minister to these. No; I repeat it. It is because the system hath its gains, that it is cherished, and with these gains, and the guilt of them, you and I have every thing to do. Lessen those gains, and the system totters—annihilate them, and it expires.

Look back for a moment to the history of our own colonies, and our struggles for their emancipation.

colonies, and our struggles for their emancipation. Every year, ay, every day is making it more ap-parent to the world at large, (though it was apparent parent to the world at Irage, (though it was apparent to a few long before,) that our 'pains and penalties,' in the cause of negro emancipation in the colonies of Great Britain, might have been spared, if we had adopted a different commercial system. Slavery in the West Indies was based on sugar; in the United States, it is based on cotton. If, twenty we had gone to the Fast worn a system. years ago, we had gone to the East upon a system of free labor and equal duties, our agitation, petitioning, electioneering, and paying twenty millions would all have been rendered annecessary. But no. Though the palm, the maple, the beet and the sugar cane in other countries would have freely bled, under the hand of free labor, to give us the sweet syrup, we would have it from the cane of the Antilles—we chose to pay a high price—to give the production of the countries of the control of the countries of the waxw.drawbacks—to lay on prohibitory duties—and greater inconsistency? Be not afraid, my friends, about your sugar. I will give you a few facts which will comfort you while sugar is 10d, per lb. Though the withdrawal of women from the field the superannuation of the aged and infirm—the sending of the children to the school—the advance of the negro from a laborer to a provision planter or of the negro from a laborer to a provision planter of storekeeper—the unreasonable conduct of grinding proprietors, and the subtle, self-aggrandizing schemes of Attorneys, may occasion a temporary rise in the price of sugar, by diminishing the supply —be not afraid. There are other fields and other climes whichwill give you sugar. (cheers.) The sugar cane is a native of the East. It was transplanted to the Westward, and led to the curse of slavery in Antilles, and all the accumulated the slave trade. From time immemorial, its growth has been general throughout Asia. In British India, it is a garden plant, constantly used as a vegetadia, it is a garden plant, constantly used as a vegeta-ble or sweetmeat. Under the present, somewhat better system, its cultivation for exportation is daily extending, and the field is boundless. The vast plain of the Ganges, containing 170,000 square miles, and 45,000,000 of souls, could produce sugar for all Europe. Nor Gangetic India alone—the great and fertile province of Guzerat—the valley of the Norbudda—the claysted and fortile table, land the Nerbudda—the elevated and fertile table land tween the two Ghauts-the valleys of the Indus nd its tributary streams-these are regions where the sugar cane has grown, does grow, and may be made to grow in quantities to supply all your wants, and enable you to be sugar merchants for all the world. I am now speaking only of British India. I am saying nothing of China, Siam, Tonquin, the Phillippines, or, last, though not least, of Java, the richest and most magnificent of the Eastern Archi-pelago. Think not, therefore, the days of cheap sugar are past. They are yet to come. (hear, hear.) The sugar mill is already on the banks of the Gan-ges. English and Scottish capital is there. Since the equalization of duties, which took place but the other day, the importation of sugar from India has in-creased from 76,613 cwt. to 519,126. Let me also ay that the sugar from the East is the fruit of free bor. It may, therefore, be bought without fear, and consumed without a curse. (cheers.) Agrastic the Ganges, where there is throughout a population equal to 265 inhabitants to the square mile.

Now look—as it was our blind and guilty commercial policy that upheld shavery in the West In-

dies, so it is the preference we give to the slave-grown produce of America that upholds the slavery of that country. As the adoption of a wiser, cheaper, and juster system would have uprooted our own colonial system, and spar d us the years of toil and anxiety and strife through which we passed in the cause of emancipation, so the adoption of such a system at the present time would uproot slavery in America-without agitation, without cost, without anger; but on the contrary, with great gain to our selves, and the saving of an immense amount of fruitless effort on the part of the abolitionists of America. (Cheers.) At this very hour we hire, we reward, we stimulate the slaveholders of America. The very primum mobile of the machinery of oppression and slavery is here—here, in this country and in this city.—(Cheering.) The blood-guilty men of the United States are but the mere agents of our will and pleasure—the ministers to our cu-pidity—the hirelings of British merchants. (Loud cheering.) At the time of the adoption of the Con-stitution of the United States in 1784, there seemed to be a prospect of the speedy abolition of slavery throughout the entire country, and there is no rea-tion to doubt that, but for the cotton trade, slavery ould by this time have been almost unknown in

ast republic. Previous to 1789, not a pound of cotton had been grown in the United States for exportation. It was n that year that the hope was first expressed, that, f good seed could be procured, cotton for the Euro-sean market might be grown in the Southern States. The experiment was made and succeeded. The invention of the saw-gin subsequently completed the success of the undertaking, and the crop of cotton in the United States is now 2,000,000 bales, of which we purchase about one half. The effect of this trade upon the slave system may be easily persisted. The persease who would soon have become ceived. The negroes, who would soon have become valueless, and have been, therefore, emancipated,

suddenly acquired a high and unexpected value; und in Virginia, and Maryland, and Kentucky, and North Carolina, where, by reason of their increase and the barrenness of the soil, they were becoming too expensive, they took the appearance of valuable stock, that might be kept for breeding, and sold as wanted to the slave markets of the Southwestern States—to Alabama and Mississippi, where the ing the soil, and the slaves upon the soil, in order to obtain a crop for the Liverpool and Glasgow markets. What is the language of a cotton planter writing recently in a Southern newspaper?

'I have no idea that the slaveholding race could maintain their liberty or independence for five year without cotton. It is that which gives us our energy without cotton. It is that which gives us our energy, our enterprise, our intelligence, and commands the respect of foreign powers. The Egyptian may look with devotion to his Nile, as the source of the power and wealth of Egypt; the pilgrim and inhabitant of the Holy Land may bathe in the sacred Jordan, and take comfort from the belief that he has washed away his sins; the Hindoo may worship the Lotus, under an idea that Vishnu created Bramah from its unfolded flowers; but a genuine shaysholder in South Carolina. flowers; but a genuine slaveholder in South Carolin: ever look with reverence to the cotton plant a source of his power and his liberty. All the parchments upon earth could never protect him fro the grasping avarice and financial fury of modern so ciety. If he expects to preserve the peculiar Institutions of his country, and transmit them to posterity he must teach his children to hold the cotton plant in one hand, and the sword in the other, ever ready

And what is the language of the Abolitionists America, through one of their most distinguished editors? We confess that, under God, our main reliance for the bloodless termination of American slavery, is the increase of cotton cultivation on the Peninsular of British India.' What is the language of the venerable Clarkson? 'Go to India for your cotton, and it is all over with American slavery If these things be true, then how great, how tremen dous is our responsibility. It is written, 'Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him naught for his work.' I ask, is no part of that terrific wo ours if we sustain those who are guilty of oppression and wrong, and are at the same time wilfully negligent of the facilities of obtaining an abundant supply of the article we want from our own territory, without slavery, without coercion, and to the incalculable ad vantage both to the growers and the consumers.

Put, then, in motion the powerful principle of a sound and sinless political economy—purify your commerce from the stain of blood—make your trade conducive to the liberty and happiness of million (cheers,)—to the quiet, peaceful, yet resistless operation of this principle, the slaveholder must yield. He must yield, however dull his intellect, however hard his heart, however dead his conscience to the reasonings and rebukes of Scripture, or the appeal of his Christian fellow-citizens.

or his Christian reliow-citizens.

If, nowever, we persist in supplying the motive to those who enslave men; if we wilfully and needlessly transgress, by one act, both the laws of nature and of humanity, and God, then are we recreate to come over a supplying the control of th ant to our own religion of mercy, and justice, and freedom, and in direct fellowship with those whos Bible is their ledger, whose altar is their desk, whos church is their exchange, and whose god is their gold. We are the receivers of stolen goods, and the world will justly consider us as bad as the thief. For myself, my course is taken. I will not cease to expose the enormity of our present practice. I will not cease to point out the path of honor, and safety, and duty, to my countrymen. (cheers.) I will cry aloud and spare not, however I may be censured by the patrons of misrule in the East, or the blood-brokering mon sters of the West, or chilled by the indifference of those around me. I believe that nations as well as individuals should cease from sin. I believe that for nations, as well as for individuals, there is always a way of escape from a sinful course. Thank Heaven, in the present case, the course is open plain, unobstructed, pleasant and profitable. osses, no crosses, no dangers, menace us. Self-in-erest allures us. Inexorable justice issues her stern decree. Famishing millions raise their haggard hands to us for justice and for bread. The circumtances, the safety of our country demand the adoption of this course. Myriads of slaves point to it a the road to their freedom and deliverance. (cheers.)
Let us, then, gird up the loins of our minds, and go forward in the good and glorious work. The genius of liberty will preside over our councils in the cause of India and Africa—she will watch with eager eye the progress of the undertaking—she will utter her choicest benediction over very waving field of free-grown produce in the East, and every freighted bark that hears to those

SELECTIONS.

From the Pennsylvania Freeman. To John G. Whittier.

DEAR FRIEND:-We adopt the form of a direct address as the most convenient one of commenting on a few things in your letter, published week beore last, which we deem calculated, if unnoticed to leave a wrong impress

With the opinion that the London Convention has done, and that its results will do much for the promotion of the anti-slavery enterprise, the readers of the Freeman already know that we fully concur, -but your glowing description does certainly tran end somewhat our more sober and prosaic notions its character and influence. We cannot but think that the fervor of your poetic imagination has in a degree exaggerated the reality, as the London thought it did, when in the use, as they committee thought it did, when in the use, as they said, of the 'poet's license,' you named their invited onference a ' World's Co You very justly observe, that

The rejection of the women delegates from this country, however it may be viewed by some of our friends, seems to me to afford no just grounds or even excuse for a general and a weepings condemnation of that great and important meeting.

With this we cordially agree, and have therefor served with pleasure, that our friends-of whatever diversity of views concerning the course of the committee, or the Convention toward the women-have all abstained from 'general and sweeping condemnation of that important meeting. It has pleased us that even those who have condenned most seus that even those who have condenned most se-verely the illiberal and unjust policy pursued to-ward our female delegates, and us who sent them, have been discriminating in their censures; and though they have given credit for less of good, and found more to disapprove, than you believe you saw or, perhaps, than seemed apparent to ourself; though, too, in expressing their disapprobation, they may at times have used terms of greater severity (and taken by themselves, more seemingly general in their import) than we could subscribe to. censure has been qualified with approval, stead of being, on the whole, 'sweeping and gen eral,' has been pointed at specific faults worthy not of all, still of much of the blame cast upon them. Hence we are glad also, that in the passage just quoted, you have not accused any one of co demning the Convention indiscriminately, although some may suppose you intended to imply such a charge. At the same time we may say, that it is possible for 'sweeping and general' praise, to be as ill-judged as condemnation of the same character The Convention has, in your view, 'well and fully fulfilled its great mission,' and 'done to the ultermost the work which was given it to do. In our view it has not, but for what it has done of good, we heartily unite with you in saying, 'let us rejoice.' But if we may not deplore the wrong it has done, or lament what we deem its short comings in duty, how can we be true to our own sense of right, and our own view of the departed of the hely agree to which own view of the demands of the holy cause to which it has in some points failed to be true? How can we set up the beacon which shall warn future gath the friends of the slave to avoid the error of this? We cannot bestow unqualified commen dation on a body of abolitionists that violates the rights of a portion of its own properly constituted members, and of those whom such members were sent to represent,-or assumes so unwarrantable power, as to refuse a place on its journal, for a respectful protest of an injured minority, against its erroneous decisions.

Neither can we fully approve that part of your

letter which relates to William Howitt's, agree with us that he who stands in the attitude of a public reprover of others, should be peculiarly careful that he fall not into the very error he censures. While complaining that Howitt deals un-justly with the Convention, or a portion of it, have you not been somewhat inconsiderate in your treat-ment of him? The 'disaffected and bitter spirit' which you discern in his letter, others may have failed to see; and may not your supposed perception of it be owing to something wrong in the medium

matter of opinion. But is not the assertion a hasty one, that Wm. Howitt has 'long since discarded the discipline and testimonies of the Society of Friends?' We have never seen any evidence that he has dis-carded either. Would it not have been more correct to say that he has discarded certain of the Soci rect to say that he has onscarded certain of the Society's peculiarities of dress and language, while he still adheres to all its important testimonies? We have read, not inattentively, some of Howitt's writings—such, too, as would be likely to reveal his defection in this matter if it existed,—but must still tings-such, too, as would be likely defection in this matter if it existed,affirm our belief, that in all the great essentials of Quakerism, he is as good a Friend as our respected friend J. G. Whittier, and a much better one than numbers who still adhere to the technically 'plain anguage' and dress. As to the extent of his interest in the anti-slavery cause, we have no certain means of deciding; but, unless our memory de-ceives us, his pen has been employed for the promotion of that cause, and we would rather not deny his interest in it 'without farther and better evi dence' than has yet appeared. His not being a member of the Convention would certainly not disqualify, or even tend toward disqualifying him for judging (on the testimony of its own reports in the public papers, as well as from his personal knowledge) of the character of its proceedings, their con sistency with its avowed principles, and ences under which its décisions were given.

You think the ground of his declaration, concerning the cause of the women's exclusion, is a 'mis erable suspicion.' Do you know,-or only suspect that such is the case? Is not Howitt's oppo of knowing whereof he affirms, better than yours If his allegations are true, does not the 'bitterness of his letter vanish, and is not the 'disaffection' manifests, either imaginary, or, so far as it is real, World's Convention, we justifiable? Why, then should he, with no evidence but your conjecture, and the good opinion you have formed, at this distance, of the character of 'the Sturges, Allens,' &c., be subjected to the suspicion of having exhibited a 'bitter spirit?' You say that these men, of whom he speaks, 'have been, according to the concurrent testimony of all, the very sour ing to the concurrent testimony of all, the very sour ing to the concurrent testimony of all, the very sour ing to the concurrent testimony of and sinew of the anti-slavery enterprise from the setting a whole world free from all keeps or ppresentation and source and political; or whether he merely indulg the calm anticipation of a reasonable man, wirawake,—that the 'pledged philanthropy of earthwould not, in the pledged philanthropy of earthwould not a reasonable earthwould no in this country, 'have been the very soul and sinew of the anti-slavery enterprise from the outset:'— yes, and who, (to quote what bears more directly on the very point,) 'in the prosecution of their benevo-lent labors, have associated freely and unhesitatingly with all classes and sects' in hese might be what you think them, why might not

those be the same? But it is not on the testimony of 'disaffected numbers of the Society of Friends, or any other Society, that we rest our belief of the substantial truth of Howitt's allegation. As was admitted in our preface to your letter, it may be that he has estimated too highly the influence of sectarianism in the Convention's decision, but that it had a share in that decision, and not only so, but in the treatment of our delegates on other occasions, we have no doubt The substantial charge is this-that certain of our delegates were less cordially received, less readily admitted to fellowship in the labors and counsels o that class of British abolitionists whom Howitt cen sures, and of those who fully sympathised wit them, than they would have been, but for a differ ence of religious opinions ; -- in other words, that t ome extent the class referred to did make the

abolitionism subservient to sectarian prejudice.'

As one of the 'straws, showing which way the wind blows,' in relation to this matter, may be men-tioned the note which the London Committee, in their official organ, appended to the name of James Mott, in the list of delegates. It ran thus: 'Errone ously stated in a former number' (meaning that in which his arrival was announced) to be a member of the Society of Friends.' What right had that Committee to sit in judgment on the disputed ques tion between the two divisions of the ancient Soci and sinew' of that Committee composed of person in unity with that one of the two divisions, to James Mott does not belong-and does not this their assumption of judicial power in the premises savor of 'sectarianism?' Of a kindred characte were Josiah Forster's repeated declarations, in the delegates, that certain of them were not Friends and this, too, although they never attempted to pass themselves as in unity with those to whom he confines that term, but always frankly admitted that

rore us, we will briefly mention. A promi ber, both of the Convention and of the Society of Friends, asked one of our Pennsylvanians to point out those of her companions whose religious opin-ions agree with his own. When it was done, he invited those so designated to a social gathering at Friend's house, near London, expressing, as they went, his regret that he could not invite the rest of the party, and alleging no other disqualification in the uninvited, than their peculiar doctrinal views. And there probably was not in the whole Convention, a man naturally of a kinder disposition than

You have not been peculiarly fortunate—it may be as well to say here as elsewhere—in selecting the individuals on whom to bestow the praise of having been the first to welcome to the warm hospitality of their families and fire-sides, the philanthropic and gifted stranger, not as a 'Hicksite Quakeress,'

but as a friend of the perishing slave.'

Among the persons so named, are some, it is true, whose kindness the 'philanthropic and gifted stran-ger,' mentions in terms of grateful acknowledgment, out others whose marked coldness and inhospitable listance of manner, told her but too plainly that her heresy' excluded her from their cordial fellowship y' excluded her from their conductions in the character of 'a friend of the perishing ' Some of these, so far from being 'the firs to welcome her to the warm hospitality of their families and firesides,' did not even invite her to their houses at all, while nearly every one whom you have named so conducted toward her, whenever hey did chance to meet, as to make her feel-son in a greater and some in a less degree—the chilling influence of their 'sectarian prejudice.' Your in-accuracy on this point, will be very properly re-garded by those who know the true state of the case, as throwing doubt over all the statements in your letter touching matters beyond the sphere of your personal observation; for if you have been misinformed, or have erred in your supposed knowledge on one point where you speak without hesitation or qualification, may it not be that you are equally un-

On the question, whether the cause assigned by Howitt had any share in the exclusion of the delegates, they, if not entirely impartial witnesses, are, at least, as much so as those who rejected them, and at least, as much so as those who rejected them, and being persons of unquestionable veracity and sound judgment, are certainly as competent to testify of what passed under their own observation, as you, who were separated by the broad Atlantic from the subjects—were directly interested, than it is who were separated by the broad Atlantic from the who were separated by the broad Atlantic from the scene of action. Now, every one of them whose opinion we have heard, concurs with us, and their the statutes and constitutions of thirteen independ view of the case may be gathered from the follownew of the case may be gathered from the followng portion of a note addressed by one of their num--the philanthropic and gifted stranger,'-to the Secretary of the London Committee. The ital-

While L. M. deeply regrets that English usage

Society of Friends, in full unity with it, not only in regard to its 'testimonies and discipline,' but its less important peculiarity, also, of dress and language. She says, in a note written to one of our delegate ing to the treatment they had experienced in England :

'It has never appeared to me, that a difference of religious faith ought to prevent a cordial co-operation in works of benevolence—quite the reverse; and I cannot help regretting that some haze thought and acted otherwise. But we must strive to make allowance for natural disposition, the influences of early education, &c., and forgive the errors or unkindness into which they may betray."

An Irish friend-a noble-hearted abolitionist, and member of the Convention, writes to our delegates

'I am glad you have met with some in this co who agree to differ with you for your own sakes, and more of time, money, and exertion to its promotion? the pleasure they have enjoyed in your society, as Nay, but less rather, we confidently believe, if either

language you have quoted from our excellent beloved brother Rogers, not because it bestows sure where none was merited, but because we its severity exceeds—though much less that seem to suppose—what was really deserved. In despotic and servile, to some extent, the Lin Convention certainly was, and we see not him American can read its proceedings without pev ing it. That it was so, is less to be wonder than lamented, for it is easily accounted for, h ground suggested by the noble woman whose dehave been quoted above. 'The influence of the have been quoted above. 'The influence officed and to cratic institutions, has but wrought its legitmef-fects—effects of which those on whom thare wrought, and by whose conduct they are reled, are perhaps in a great measure unconscioust is an occasion not of boasting, but of humble grade, if the abolitionism of this country is more frior these faults, than that of England. On yo fervil and imaginative' fancy sketch of the mind in which brother Rogers went to s the Its beauty of style and warmth of coloring se us more forcibly than its accuracy of delin see in it more of the genius and taste of thrtist, than of likeness to the You say that we admit that, like Daniel, you cat as well as the interpretation thereof we shad like while pleading for the rights of amer. Or if in-deed he dreamed, we would fain ker, from his own lips, whether it was not a quiet, sobsort of a dream of a gathering for whose convocon

'A holier summons had been gen Than that grey hermit's voicefold, Which unto all the winds of heen The banners of the Cross united!' Of a mighty moral array drawn one contend, no

- for the long deserted sine,'

Which tells not by one lingerit sign
That there the Hope of Isratrod;
But for that TRUTH for which one In pilgrim eyes are sanctified The garden moss, the mountaistone, Whereon His holy sandals pssed:

For FREEDON, in the name of im Who came to raise Earth's doping poor To break the chains from eccesimb— The bolt from every prison for ! Of a host of champions for imertial liberty, in

hich every heart was

'Tried and lea
Still blending with the patrit's zeal,
The Christian's love for humn kind,
To caste and climate unconfied; determined to persevere

· Until the trumpet-call

Of Freedom shall go fort, With joy and life to all The bondmen of the earb;

Until IMMORTAL MIND Unchained should walk broad, And man no longer bind The image of his God;

Until no captive one
Murmurs on land or ways,
And in his course, the sun Looks down upon no sLAVE!

And if he did not realize this vision, we no ot ask on whom we should call for an explanation of the cause of that disappointment which was the consequence of his too highly raised expectations.

We have one more objection to your letter. Regretting the too harsh expressions after thought you

not wholly exempt from an While in glowing paragraphs, brilliant with poetic imagery, sparkling with classical allusions, and 'figurative,' not 'in tables of statistics' but in the beautiful tropes of rhetoric, you vindicate the char-acter of British Abolitionism against our good brother's accusation, do you not at the same time too much depreciate that of your own country?

Is it wise?—is it just?—to talk in such well-nigh not altogether contemptuous terms, of 'nicely woven abstractions,' as contrasted with 'their gl woven abstractions, as contrasted with 'their glo-rious practice,'—of our 'establishing a 'platform' —'settling first principles,' and 'blowing up, doubt-less with much expenditure of breath, soap-bubble resolutions, which the first blast of party politics dissipates into thin air;' of our 'liberating the two and a half millions of law-bound slaves, by resolutions, as Gen. Hull conquered the Canadas by pro clamations—our declarations, immortal in lithograph and satin; our 'platform' on which men and wo men lose their distinctive character, and become nen lose their distinctive character, and become 'souls without sex'—our long 'reports,' and indignant 'protests'—old and new organization tactics—hair-splitting metaphysics of the Joseph TracySchool; poetical and rhetorical flourishes—transcendentalism engrafted upon Puritanism; Cousin's 'Progress and Reform,' and Cromwell's 'Sword of the Lord and Gideon'—our discussions of ethics, theology, poli-Gideon'—our discussions of ethics, theology, politics, 'foreknowledge, will and fate,' 'long drawn various particulars which you out,' and of all th have grouped together in a picture exaggerated and overcolored in most of its hues and features, entirely unlike the reality in others, and perfectly accurate in scarcely any? Is it quite fair to convey the impression that the success of British Abolitionism in the struggle against West India slavery, indicates ts superior quality to that of our own country. which has as yet liberated comparatively few slave and abolished the system in no entire State since the recent movement commenced? in drawing the contrast, to have extended it to the respective circumstances of the two cases,—the dif-ficulties to be surmounted, the dangers to be encountered, the persecutions to be braved, and the loss of 'respectability and standing' to be incurred in each? Was it not a far easier task to move the British nation to abolish, through the agency of its ent republics; entwined most intimately with the interest of multitudes in the other thirteen, and as sailable only through the will of citizens at home not over the heads of subjects in distant depende

ies? From the day when Lundy unrolled his banner o 'While L. M. deeply regrets that Engage and Sectorian proscription combined, have excluded herself and her friends from such participation in the labors of the Convention, as they, as American abolitionists, had a right to the properties of the convention, as they, as American abolitionists, had a right to the properties of the nevertheless rejoices in every effort sancting spirit, and more devotedness to the right, to be a series abolitionist in this country, than in Great To this may be added the testimony of one of the most devoted and active female abolitionists of Great Britain, an esteemed and respected member of the Society of Friends, in full unity with it, not only the flames which were devouring a little to be an active abolitionist in this country, than in Great Britain? When has a 'pro-slavery mob hunted for the life of George Thompson' in his own land? When has the midnight sky been reddened there with the flames which were devouring a little to be an active abolitionist in this country, than in Great Britain? When has a 'pro-slavery mob hunted for the life of George Thompson' in his own land? When has the midnight sky been reddened there

> martyr to the cause of the slave? But we need not multiply our questions. The facts at which they point, and the correctness of our conclusion from them, that abolitionism has never been visited with so much of fiery trial in Britain as here, are perfectly notorious, and need no proof Ought you not, then, to be cautious of undervi the really glorious anti-slavery character' of American abolitionism, whatever may be your opinion of its action on 'extraneous matters?' Should you not 'see to it that' you 'do not gladden the heart of the character's the character's statement of the character's statement of

the slaveholder, by depreciating' that which he would rejoice to think contemptible?

Have the abolitionists of Great Britain, as a body, ever made greater sacrifices for the cause than those

poor colored man and slave.'

Is it not here clearly implied that such an agree latity of British abolitionism—enough of it we ment to differ—i. e., such a tolerant spirit on the pat member, to venture the affirmation that it concurs of those of different doctrinal views, was not the get in the views we have here expressed.

A still more decisive testimony on the subject is given by the Richmond Whig, Nov. 23d: through which you view it? This we leave as a well as for what you have done and sacrificed for the exceeded the other. We have not forgotten all that the late coalition of abolitionists and slavehold-matter of opinion. But is not the assertion a best a post substant and a sacrificed for the exceeded the other.

free admission to fellowship in counsel and labe in sounds—the clamor and (we had almost said) even as co-workers for the common cause?

More evidence might be adduced to corrobord-characterise public meetings in England, not exthis, were we at liberty to quote from other letticepting Anti-Slavery meetings generally, and those which we have seen, particularly those of a mean of the Convention in particular; the reiterated and of the Convention, who is in good repute and vociferous cries of 'hear, hear,' 'spoke, spoke,' 'chair,' 'order,' and what not,—the shuffling of feet, coughing and other expedients to put down an unpopular or disagreeable speaker, or shut out language van have meet of the convention in particular; the reiterated and vociferous cries of 'hear, hear,' 'spoke, spoke,' 'chair,' 'order,' and what not,—the shuffling of feet, coughing and other expedients to put down an unpopular or disagreeable speaker, or shut out an unpopular or disagreeable speaker, or shut ou an unwelcome train of remark, and the obstreperou applause, by hand, foot and voice and thumping of canes, which greet a favorite of the audience, will perhaps be a little amused by your description of the Convention, as a body of 'quiet Quakers, sturdy, impassive country gentlemen, begowned clergymen and Baronet M. P.'s, sitting down to the work o abolishing slavery, with as much coolness and imperturbable self-possession, as if they were engaged in reckoning the interest of the British National debt. Staid philanthropists 'of respectability and Convention standing, wending their way to the with one fixed idea; in a methodic, business

nanner, to devise ways and means for the abolition tegro-slavery.' id not this article already reached a much Had greater length than was originally designed, we might feel disposed to ask whether it is quite certain that only 'the faintest possible rumor' of the dethat only the lamtest possible ramor of the de-bates and dissensions among American abolitionists 'had reached our British fellow-laborers;' or whether a correspondence between prominent individuals in the 'New Organization,' and the leading men over the water, had not carried out more information these matters than has been publicly knownnot contributed more than a little to that state of feeling there, which produced the objectionable action of the Convention; but as it leave that point. We might too have asked, if you do not in effect

admit the justice of much of brother Rogers' cen-sure, in what you say about the unreasonableness of expecting that, in consequence of the prevalence of such abolitionism as does prevail in Englandof such abolitionism as does prevail in Enganda-the platforms of its meetings graced by 'members of the royal family, Lords and Knights and Right Honorables—England's chivalry and her highest born'—'Ireland will find redress for her wrongs— China, swallowing opium-poison under the guns of the British navy, will obtain a respite—or the starv-ing muraur of the miserable Chartist will be answered less sternly with pistol-shot and sabre-cut. But this also we leave, and whatever else we might feel inclined to speak of or ask about.

Our task is now finished. We regret having had occasion to enter on it, and are glad now to come to its end, hoping we may not be called to enter on a controversy touching points like those discussed above, or with friends with whom we would much ratheract in concert against the common enemy. It is not necessary for us to add an assurance that these remarks 'are offered in a spirit of kindness;' is giant growth and power for fifty years. So fai as the great body of abolitionists are concerned, it you say to brother Rogers, so may we to you, have known each other too long and well, to permit slight differences of opinion to disturb our settled esteem and friendship.

From the Emancipator.

The Bearings of the Late Election.

We find in the whig papers a number of com ments upon the recent and unexampled triumph of their party, which we think are instructive to those mists who helped the result, by voting for slavery and a slaveholder. Let them see how their conduct is interpreted by the politicians, and what exultation it has produced among them to think they have reduced abolition to a mere speculative theory, which is of no account so long as the body itionists will conform to the slaveholders in Practice. If the editors of the New Hampshire Sentinel, the Massachusetts Spy, the Vermont Watchman, the Herkimer Journal, and the Ohio Free Press, will severally copy the extracts which follow, we will promise to publish in return an equal amount of matter, if requested, at the selection each one of them.

each one of them.

The first we copy from the National Intelligencer, credited to the Alexandria Gazette. The editor of the latter paper presided at the Alexandria meeting where Mr. Webster made his famous

speech. 'The miserable cry about abolition is effectually put down by Maryland Tennessee, Kentucky N

m for Gen. Harrise From the New-York Express. No Sectional Divisions.

The election of Gen. Harrison has been the aboli The election of Gen. Harrison has been the abolition of all sectional lines in the Union. The unhappy
divisions of North and South are unknown in him.
They who in the south advocated Mr. Van Buren as
the northern man with southern principles have been
signally rebuked by the people of the south, and they
who in the north attempted to convert slavery or anti-slavery into a political question, have been not less
so. The success of Gen. Harrison is the complete
habilition of all party appeals of a nature to break to abolition of all party appeals of a nature to break up the Union, and his election rivets its links stronger than ever. He comes in not less by the support of the non-slaveholding States than in the slaveholding against him in the north for his vote question, and as earnest an appeal in the south, be-cause of his nomination at Harrisburg, chiefly by the instrumentality of the non-slaveholding States."

From the Mobile Advertiser.

The Union. 'It seems to us that nearly all the prejudice which has existed between the north and been dissipated during the present Presidential con-test. The people of the north and the south have differed more through ignorance of each other's chartest. The people of the north and the south have differed more through ignorance of each other's character, feeling and disposition, than from any other cause. The whole, on both sides, was the effect of sectional prejudice merely. The interchange of visits going on between the distinguished men of South Carolina, Louisiana, Massachusetts, Connecticut and New-York, are dissipating these prejudices as rapidly as the morning sun absorbs the dew from flowers. Watkins Leigh, one of the scions of Old Virginia, stood on Bunker Hill among his brethren of Massachusetts, and Daniel Webster mingled with his brethren of Virginia in front of the Capitol at Richmond. ren of Virginia in front of the Capitol at Richmond New-York, South Carolina, Virginia, and Massachusetts, are assisting in the glorious work of binding firm our bonds of union. We are 'ose proper, and why should we be estranged through jealousy or prejudice?—Those jealousies did not exist in the days of the revolution. The 'green-eyed monster' was hatched by party spirit, and would have died a natural death had it not been fostered and fed by the arch magician of Kinderhook, and his obsequious and merce-

ry followers. Another era has commenced—' the light of the log Another era has commenced—the light of the log cabin 'is dissipating the darkness in which we were involved, and true American feeling has commenced to reign again. Well did Mr. Webster eloquently exclaim at Richmond—tWe are all members of the same great political family—we have all one common destiny, we have one common adversity, and encountered.

The New-York Commercial Advertiser, Nov. 28th, referring to the interchange of labors and the close concert of action of Mr. Webster with the leading pro-slavery men of the South, says:

'It was a noble spectacle, to find Webster receiv outpourings of his powerful mind, while at the same time Rives and Legare were engaged in the same great work at the North, delighting thousands by their classic elegance, and cheering them to action by heir patriotic and impassioned exhortations.

The misfortune was, however, that Webster lost Virginia, after the whigs had carried it at the State elections in the spring.

The New-York Courier and Enquirer of Decem per 1st, says:

'The insignificant array presented by the separate organization of the abolition forces in the northern States, demonstrates that the republic need entertain no apprehension from this quarter. The cordial sup-port that has been given to Gen. Harrison in the daveholding States proves that no impression has slaveholding States proves that no impression has been made upon them by the charges that have been brought against him of hostility to southern institutions. Once again, there is a perfect mutual understanding, a patriotic vs.os, between the north and the south. The conspiracies of faction have been defeated, and an undivided front is presented of the pariotic in all sections of the country, throwing aside sectional animosities and prejudices, and associating for the reform of our institutions, and the restoration of our republican charter. of our republican charter.'

Next week, we shall present a few facts, testimonies, and arguments, showing in a different light the insignificance of our array. But the fact

southern people as their best friend, and Gen. Harri-son as their worst enemy, has proved to be a splendid failure. A large majority of the southern States, and all of the large slaveholding regions, voted for Harri-

Maryland	gave	him	10 ve	otes.	
Kentucky	"		15	44	
Tennessee	44	14	15	**	
North Carolina	41	44	15	**	
Georgia	44	**	11	44	
Mississippi	44	66	4	**	
Delaware	44	44	3	44	
Louisiana	44	**	5	44	
			-		
771-1-1			78		

Total 78

In Virginia, the slaveholding portion of the State gave a whig majority. In Alabama, the southern part is the principal slaveholding and whig portion of the State.'

Another is from the Lynchburg. Virginian, as we find it quoted with unqualified concurrence in the National Intelligencer, Nov. 26th:

'The result of the recent Presidential election, 'The result of the recent Presidential election, as well as the incidents connected with the active and violent canvass, ought, it seems to us, to have satisfied every reflecting mind that, however hostile the people of the non-slaveholding States may be to slavery in the abstract, (and of their entire unanimity in this particular there cannot be a question,) yet very few of them—not more than ten in ten thousandare in favor of disregarding their constitutional obligations, by interfering with our constitutional rights. are in favor of disregarding their constitutional obli-gations, by interfering with our constitutional rights. Look, for example, to the vote in the several non-slaveholding States in favor of Birney and Earle, the abolition candidates for President and Vice President, for the confirmation of this remark. In Ohio about 500 votes; in Pennsylvania 343; in New-York perhaps 1,000; and in the other States their numbers bearing about the same, or even a less, proportion to the aggregate vote. It may be said, and perhaps truly, that many of the abolitionists voted for one or the other of the two leading candidates for the Presidency. But what does that fact prove? Clearly, that they regard the abolition question as one of subordinate concern: certainly, that they are not in favor of assailing our constitutional rights by overleaping the constitutional barriers which "hedge them in."?

We are not intending to add any taunting or un kind remarks on those abolitionists who have by their votes aided in bringing about the result de scribed in these extracts. But we submit the presenting full, and conclusive, and irresistible But we submit them as ence, that the moral influence and bearings of the union of the great body of abolitionists with the great body of slaveholders, in electing a pledged and open pro-slavery administration, is just what we said it would be. It has reduced abolitionism to a mere matter of barren opinion-opposition to slavery in the abstract, just such as has always pre vailed at the North, under which slavery has gain has carried us back to where we were in 1833, when

every body was opposed to slavery.

'The miserable cry about abolition is effectually put down,' says the Alexandria Gazette, b largest slaveholding States of the Union with enthusiasm, for General Harrison.' Alexandria Gazette, by 'th

Says the New-York Express, 'The election of the control of the second second that the second second the second sec General Harrison has been the abolition of all sectional lines in the Union,' meaning the lines be tween abolitionists and slaveholders.

The Mobile Advertiser sees that 'nearly all the prejudice which has existed between the north and

the south,' meaning that feeling which has grown out of abolition, 'has been dissipated during the late Presidential contest;' and it refers specially to the alliance of Watkins Leigh and Danie as proof. Let Massachusetts understand this.

The Richmond Whig argues correctly from the fact that Gen. Harrison received 78 of the 126 votes of the slave States, and that in the two which

came very near giving him 28 more, the portions chiefly interested in slavery went strongly in his favor.

The New-York Commercial exults in the interchange of labors of Webster and Legare, and its re

sults, as a union of north and south.

The Courier and Enquirer points to 'the insig nificant array' of the separate organization as proof that there is no further occasion to apprehend any inconvenience, either to the slaveholders or the polticians, from this long-dreaded monster. there is a perfect union of the mouth south south

ed' by this master-piece of amalgamation.

And the Virginian sees clearly, what we have all along been trying to impress upon our brethren, that when 'abolitionists voted for one or the other of the two leading candidates for the they 'prove, clearly, that they REGARD THE ABOLITION QUESTION AS ONE OF SUB-ORDINATE CONCERN;' and that, consequent ly, the slaveholders have nething to fear from their influence or their action, and therefore have no concern or care about their being more or less numer their honest opinions about 'SLAVERY IN THE

This is what we have come to! No wonder the pro-slavery politicians made such exertions before the election. No wonder the pro-slavery merchants gave their money so freely. No wonder the service presses were so still about abolition. No wonder the slaveholders went so strong for Harrison, carrying all the great slaveholding States but two, and the slaveholding portions of the ese two. by unn dented majorities. with such glowing anticipations of a return of those 'good old times,' when 'modern abolition' had n existence.

From the Friend of Man.

Important Testimony.

The Albany evening Journal contains the follow ing statement respecting the late election, at De Ruyter, in Madison county.

The abolitionists, to a considerable number, struct

from their tickets their county clerk's name, and in-serted the name of Z. Tilton Bentley, the loco foco candidate, (a violent opposer of their measures,) and thus carried out their principle to 'withhold' their suffrage from any man who would not oppose slave y!' Here is their consistency.

We know nothing of the alleged fact. It cer-

tainly would not be strange, at a time when so many professed abolitionists are voting for pro-slavery whices, if some of them should also vote for pro-slav ry democrats.

But the important testimony to which we call at-

tention is this. The indignant correspondent of the Albany Evening Journal takes it for granted that all men must see the inconsistency of an abolitionist's voting for a pro-slavery man! Let those remember this, who have voted for 'Tippecanoe and Tyler

And mark! This glaring 'inconsistency' is n ticed, even in the case of voting for a county clerk. Put a pin there.

And while we are upon the subject, we may re-

well give a similar testimony from the editor on the other side of the house. The Rochester Republican, (Van Buren) in an article headed—What we ave had to contend with '-enumerates, among other things, the following: Associated, in loving communion with all these it

was a noble spectacle, to find Webster received acclaimation by our friends of the south, who in, with an eagerness not to be satiated, the urings of his powerful mind, while at the same lives and Legare were engaged in the same lives and lives a the will of the people thereof and of the adjoining States; yet they could, with the highest alacrity, vote for John Tyler for Vice President, though one of the most uncompromising slaveholders in the Union What an admirable illustration of a tender conscience

Now the very fact that rival politicians, of opposite political parties, allude to the conduct of pro-slavery voting abolitionists, in this style, is prima facie evidence that the common sense of every body revolts at the incongruity and inconsistency of the practice. Were it not so, editors would expect to make no im-

pression by such paragraphs.

Nothing can be more plain than that abolitionists lose the respect and confidence of both parties, and render themselves perfectly ridiculous and contemptible—the butt of scorn, to both parties, when they give occasion for remarks like the preceding. How shall such abolitionists regain their lost powers of moral sussion' but by repentance and amend

A portrait of Hon. J. Q Adams has recently A portrait of Hon. J. Q. Adams has recently been taken by Mr. Marchant, of New-York city, which the New-York papers speak of in the highest terms, pronouncing it a perfect gem. Mr. M. is taking pains to collect a gallery of the portraits of our most distinguished men. He has been to Ohio, and taken the President-elect.

Anti-Slavery in a Bar-Room!

Our bro. Rogers, in the last number of his peerless Herald of Freedom, gives a very graphic ac an 'anti-slavery jaunt to Strafford,' which he has n cently made in company with those two grand die turbers of the peace, bros. Pillsbury and Foster. They first went to Sanbornton Square, and there tried to get up a meeting. They called on the Rev M. Bodwell, but his was the non-committal policy. They were advised to call on 'Esq. Lane,' to ascertain whether he was willing that the Academy should be granted for an anti-slavery meeting. We leave to bro. Rogers to tell the remainder of the story,

Esq. L. said at once he had no objection-though he did not countenance the meeting. We were all slaves here, he said. We told him we we afraid so. He said he was opposed to using for against us—force had been used, but he never co tenanced it,—that it only promoted our object,—the tenanced the subject is thought ought not to be agitated here, where we know slaves. We told him men differed as to the propriety of agitating it here, and that that was fa matter of discussion, and asked him if it were not He admitted it was, and that we had the right discuss it-but he should not come near us, told him we should be glad to have him attend, if we were wrong put us right. Bar room prefull. Esq. Caleb Kimball among others—considably excited by opposition to anti-slavery or so other cause—knew us, he said, and was a friendly of the cause—knew us, he said, and was a friendly of the cause—knew us, he said, and was a friendly of the cause—knew us, he said, and was a friendly of the cause—knew us, he said, and was a friendly of the cause of the cau but had no opinion of this nigger question,—we had no right to be stirring it about here. If any bo wanted a black wife, they might have one, fo him. (A laugh.) He had as lief we should pelted with rotten eggs as any way—though he not approve of mobs—he would not be catched one. The Constitution he thought guaranteed s very to the States, and the north no erfere,-they had no business with it. We no more right to take away their p they had to come and take away our cattle, company gathered round us, and we carried o talk under a thick cloud of tobacco smoke, a with the breath of the bar. We did not deny Kimball's positions, but contended we and he the right of discussion, and liberty of sr any subject we pleased. We were one of the ple as much as he was, and had a right to our ons and meant to have just what opin every where and at all times, and for all and every body else had the same right, and w not believe there was a man in the room would it. We were going to have a meeting if we get a place, and should be glad to have every present attend it, and speak their minds, freely ve did not believe but that if they could be they would say every man that we were in the We said slavery was an abominable thingin the country, and we had a right to talk against and we meant to, and had got to,—and if we did n and run it down, it would run us down, and es out of house and home, and had nearly done its ready,—that it had made us nearly all slaves here, Esq. Lane had just said—that it had got us so le that we did not dare to speak about it, or allow neighbors to; that Esq. Kimball had just said thought we ought to be pelted with rotten eggs we did not keep still about it. The Esq. said was no friend to mobs. Yes, but, said we, you s you had as lief we should be pelted with rotten eg as not, if we stirred this slavery question he as not, if we strived times stavely question inex, and if we did, you would have to mob is. Slarer would demand it of you, said we, and you would have to. The Esq. said his father was one that helped adopt the Constitution, and he remembered all about it and about slavery, it was in the Constitution, he said. We ontended the Constitution was free one and that it was always called a free one one, and that it was always called a free and a glorious free one, and the like; and so went on discussing, and the very rum drinkers a tobacco eaters and smokers heard us with a patier that the Rev. Mr. Bodwell could not, in his meet house; reminding us, as we thought of it, of the 8 viour's comparison of the publicans and harlots wi the clergy of Jerusalem. We could convince the tayern haunters, by the

way, if the 'property and standing' would only a us a chance. We could make abolitionists of the much easier than of the better classes, civil, mill or exclesiastical. They would hear us if we we them first. But we go to the meeting house, an prevent our having that or being heard if we go the respectability and religious stir drunkards against us to mob us. We had be right to the bar rooms and the haunts of the d are sober enough to stand, they can under us and see we are right. The Saviour knew us and see we are right. was in man, and he went among the publica sinners, and passed the respectability by, as ho It was easier for a camel, he said, to go thro needle's eye, than for one of them to enter the dom of heaven. The bar room is nearer to it we believe, oftentimes than the pulpit. In the room you will find at least poor, fallen human nate ashamed of its degradation and harassed will sense of guilt, and ready to hear, if a sympa word is honestly spoken. The meeting house be God, it is not like the tavern. The Minister the Squire and the Trader and the Captain, and Tavern-keeper and the Office-holder and the Codidate—they don't want this agitation, this excitation, ment. It breaks up parishes and destroys 'p order, and breaks down does away trainings and hurts business, and the integrity of party, and puts down all government, injures regular taverns, and fina dangers the Union, and so forth, and so forth have more hope of the unhappy drunkard that

many of these.

A tall, substantial looking farmer came in and tened awhile to our discussion. We were ta of slavery's effect on the north. He said em cally, that 'it was as bad to enslave black pe white, and that if you enslave any body, it every body else, and if you allow slaver country, you can't keep liberty.' No and gloriously said, and from a noble qui us the blue-frocked farmers to talk antithe whole, we had a grand meeting, and w had held it there in the evening. had an attentive auditory, and we don't believ Lane would have sold a drop the whole evening it was, our meeting was the only one we could at Sanbornton Square. We went out with brother Pillsbury, after ge

leave to have the academy, and called at house, and notified the people of our metin brother Foster went in his sulkey out of the borhood. The hour arrived. We resorted It was a steepled e Literary Institution. meeting-house and town house-(Church and -hard by, all in a row-all steepled and white as so many 'whited sepulchres' gleamed from the academy windows-all the people covered with gross darkness. We tered it—not a spark of fire, or a soul there consulted what to do. Four little boys came then a man (Deacon Lane) and a woman, then young women, academy scholars, boarders at fr Webster's—one more man, and lastly, friend W ster-the abolitionist of Sanbornton Square, assembly was complete. Bro. Pillsbury found the bell-rope, and pulled it till it rung clear and loud all over Sanbornton Hills. It agitated the cold night air, but not the colder hearts of the people. Brother is the colder hearts of the people. Bodwell must have heard it LIKE A study. Nobody came near. Brother Pillsbury went to a store and bought a candle, and lighted the house —wrapping a bit of newspaper round it, and setting it in a corner of the desk. It threw its beams round upon the empty seats, and the 'darkness visible of the the control of the 'WOODMAN SANBORNTON ACADEMI,' the title, we believe, of this tiberal institution.

We held a season of prayer—not with the dull

formalities of a 'meeting.' dition of the unfortunate people and their mini and we prayed for them. Brother Foster follo and we prayed for them. Brother Foster followed. We rose from our knees, and he opened his mouth to the handfull that were present, in a most impressive and striking exhortation, addressing them as the entire humanity of the place,—told them that on them had devolved, in the providence of God, the responsibility of awakening that people and minister—told them the slave's case and of the judgment, and bore an appalling testimony against the place. and bore an appalling testimony against the and bore an apparing testimony and myself briefly followed with similar appeal and testimony. Friend Webster spoke with feeling for the cause, and sorrow for the state of the people, and we separated—chilled the state of the people, by sitting without fire.

Disgraceful. At the last Quarter Sessions of Sand wich, (U. C.) a negro was sentenced to be bound to the tail of the cart, drawn by a horse, and led through the street, the 'lash' being applied to his bare back. Humanity cannot but shudder at so cruel a proceed-

We are near the the Liberator. It is gle, on our part, to kind, by the aboli tion of the principl we grown weary, o

WHOLE NO

THE L

FRIDAY MO

our race. We have of our earthly pilgr has been consecrate ity. The remainde passed through man enced some trials; t ue to this day, rejoi jous to do his will, erty or distress, or lead. It has long cape from it in the proach, and brande beyond all precede can make no impr our reputation apol desire for worldly speakable satisfact great delight in bei verse generation. pought. It is no ist; the nation is of its guilt and dan of negro emancipat are new tens of th anti-slavery princ years ago, scarcely give us the least co anti-slavery socie that period there all these and a ho been accused of re tion! We were a of our labors, from field; and the cla to the present. U our accusers were colored race-soul ern allies; but,

those who profess Ashted to our hum they see, feel and They have requite us, and by resorting however unlawful slavery influence. why is this? Be views on some oth ost atrocious fa calumny, to effect yet fallen; and, who has hitherto the same graciou animated us by hi fliction-and upon ing done all, TO olored country m their elevation to We espoused the support it; and i days of its streng guise of abolitioni

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This is a question

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tained, a terror

that do well? If active and liberal v resolve-they een called to be now swelling at have seceded from culiarly bostile to efforts with those parties in the cour surprising if the ceedingly inimi nce, though grad The unpopular them in their true blind-as those than they do the godliness, but de they are enraged exposure, and sp be examined, reb no better than of with the people-In order to shield to avoid the neces sin, and to intimi on from searchi of 'INVIDELITY

of God, have beepresented their ost flagrant m artifice has been who ran well f who once rejoice political opinions and who were w be liberated from frightened into a ncessant clamor the conning shall ness, and the cor All other mea itor, the latest d angel of light,' t

infidel sentimen the ery of 'mae mencement not allow our pe fidel!' Our in happen to agree n outward fo fused to connec and to adopt a faith ;-we do n cable—nay, we they love the fle reform plainly men can have th low-creatures in right or consists

lavery priestho as a religious l right for christia nemies ;-we human contriva administered by

believe in the ne ing always more not believe t ple from their world may not b We leave our he story. no objection— e meeting. We old him we were to using force to using force to using force to the never country to the never country to the subject,—the subject he are, where we had ed as to the protect that was fair to if it were. or that was fair or if it were not, had the right to ne near us. We him attend, and Bar room pretty others—consider— slavery or some shers—consider—slavery or some and was a friend, uestion,—we had re. If any body have one, for all f we should get y—though he did not be catched in t guaranteed als. to the catched in the guaranteed slano business to inith it. We had it property, than to our cattle. The ce carried on the ccosmoke, mixed id not deny Esq. I we and he had of speech about e one of the peoright to our opin-mions we pleased, any where and , any where and for all any body, right, and we did room would deny sting if we could have every friend minds, freely, and ey could hear m, were in the right were in the right, able thing—it was t to talk against it,—and if we did not down, and cat us nearly done it al-y all slaves here, as ad got us so low, at it, or allow our had just said be ith rotten eggs, if the Esq. said he , said we, you said ed with rotten eggs question here, and mob us. Slavery e, and you would ther was one that nd he remembered as in the Constitu-Constitution was a called a free one like; and so we

n haunters, by the y' would only allow bolitionists of them sses, civil, military eting house, and heard if we got it, s stir up the poor We had better go aunts of the drunkg the publicans an ility by, as hopeless
id, to go through n to enter the king s nearer to it now, pulpit. In the bar allen human nature, r, if a sympathetic ceting house thanks The Minister and he Captain, and the tation, this excite -breaks up good me distinction it down all law ar rns, and finally en drunkard than of

y rum drinkers and us with a patience not, in his meeting ght of it, of the Sa-ns and harlots with

er came in and liswe black people as y body, it enslaves oble quarter. Giv ik anti-slavery. On ing, and wish we We should have don't believe Mr whole evening. As one we could get

bury, after getting I called at every our meeting, and y out of the neigh-Ve resorted to the steepled edifice.— Clurch and State) Church and State) led and painted as ichres.' No light lows—all dark a arkness.' We en a soul there. le boys came woman, then two boarders at friend astly, friend Web-n Square, and our Pillsbury found the clear and loud all ed the cold night e people. KNELL III ner Pillsbury went und it, and setting wits beams round rkness visible' of CADEMY,' the title, not with the dull

r Foster followed. in a most impres-dressing them as old them that on ence of God, the people and minis-l of the judgment, against the place. By followed with ople and m Friend Webs and sorrow for eparated --- chilled

Sessions of Sandced to be bound to be, and led through d to his bare back.

THE LIBERATOR. BOSTON:

FRIDAY MORNING, DEC. 11, 1840.

Oar Own Affairs.

We are near the completion of the tenth volume of Liberator. It has been a long and arduous strugour part, to save our country and bless man by the abolition of slavery, and the promulgano, oy nof the principles of liberty; but at no time have grown weary, or despaired of the regeneration of We have just finished the thirty-fifth year earthly pilgrimage: of that period, one third God, or hostile to the temporal or eternal interests subject. There are indications in it, that he is make men consecrated to the cause of bleeding human-The remainder of our existence will be wholly ted to the same righteous object. We have ed through many vicissitudes, and have experid some trials; but, by the help of God, we continto this day, rejoicing in his goodness, and most anx-is to do his will, whether it shall subject us to povdistress, or wherever or to whatever it may It has long been our lot,-and we see no esfrom it in the future,-to be covered with reach, and branded with every odious epithet, almost and all precedent in this republic. Such treatment nake no impression upon us; for we have laid reputation upon the altar of Christianity, and all are for worldly honor and renown. We find unakable satisfaction in suffering for others, and at delight in being condemned by an evil and pergeneration. Of one thing we are sure: not labored in vain, nor spent our strength for aght. It is no longer infamous to be an abolitionthe nation is awakened to at least a partial sense its guilt and danger; the hitherto unpopular cause negro emancipation is fast becoming popular; there new tens of thousands who agree with us in our slavery principles and doctrines, where, ten ago, scarcely an individual could be found to e us the least countenance; there are thousands of islavery societies now in operation, where at at period there was not one. True, in the face of these and a host of other cheering facts, we have cen accused of retarding the progress of emancipa-We were assured that this would be the result four labors, from the first hour we entered into the field; and the clamor has continued from that hour to the present. Until a comparatively recent period, users were the despisers and persecutors of the slored race-southern slaveholders and their northen allies; but, now, our most bitter revilers are asse who profess to be abolitionists, and who are inbted to our humble exertions, under God, for what y see, feel and know on the subject of slavery. her have requited us by lifting their heels agains s, and by resorting to every means in their power, sever unlawful and wicked, to destroy our antiery influence, and crush the Liberator. And ly is this? Because they happen not to like our ws on some other subjects! Their personal enmi-

Whatever evil and designing men, under the of abolitionism, may say to alienate their affecons from us, they may rest assured that we will be ithful to them in life and in death, and do what it lies to cause liberty to be proclaimed throughou I the land unto all the inhabitants thereof. But, the Liberator-shall it die, or shall it live This is a question for its friends to decide. Its ene eshave resolved upon its extermination. Are its ends as resolutely determined that it shall be susined, a terror to evil-doers, and a praise to them at do well? If so, now is the time for them to be tive and liberal in its behalf. They must not mere resolve-they must act. Never has the Liberator on called to breast such a tide of opposition as i w swelling and dashing against it. Those who we secoded from the anti-slavery platform are pe durly hostile to it; and, joining as they do their erts with those of the slaveholding and pro-slavery ties in the country, for its suppression, it would be prising if they should not succeed in crippling bscription list. The etergy, as a body, are es agly inimical to its circulation; and their influthough gradually waning, is still very powerful. popular reforms of the day have exhibited in their true characters, as blind leaders of the ad-as those who love the praises of men more they do the praise of God-as having the form of ss, but denying the power thereof. Hence are enraged at the principal instrument of their ure, and spare no pains to silence its warning

is so strong as to induce them to propagate the structions falsehood, and deal in the blackest

amny, to effect our downfall. But we have not

of fallen; and, relying upon the same good Being

he has hitherto been our stay and staff-and upon

imated us by his smiles in the darkest hours of af

ten-and upon the same divine Comforter who

as filled our heart with a peace which the world

a neither give nor take away-we still expect, hav-

g done all, TO STAND. In the deliverance of our

bir elevation to all the rights and privileges of our amon humanity, we feel an ever-growing interest. We esponsed their cause when few were willing to

apport it; and it would be strange indeed if, in the

days of its strength and glory, we should now aban-

and countrymen from their frightful bondage, and

same gracious Redeemer who has cheered and

For them to be addressed like other men-to nined, rebuked, censured, as though they were etter than others-to be placed on a dead level the people-is an outrage not to be tolerated der to shield themselves from utter condemnation void the necessity of repentance and confession of and to intimidate such as are under their domina from searching for truth, they have raised the cry NEIDELITY' against those who, in the providence God, have been called to unmask them, and mis sented their religious views and feelings in the dagrant manner. In too many instances, this ce has been successful; and there are not a few ran well for a time in the anti-slavery cause. once rejoiced to meet persons of all religious and ical opinions on the broad platform of humanity, who were willing to suffer that the slave might berated from his fetters, but who have been thtened into a withdrawal from our ranks by this ssant clamor of a time-serving priesthood. But cunning shall vet be caught in their own craftiss, and the counsel of the froward carried headlong. All other means having failed to destroy the Liberthe latest device of Satan, transformed into 'an of light,' to effect this purpose, is to represent an infidel publication, and ourselves as holding idel sentiments! Having not been dismayed by ery of 'madman! fanatic! incendiary!' at the neement of our anti-slavery career, we shall allow our peace to be disturbed by the cry of ' in-Our infidelity consists in this: we do not en to agree with the majority in regard to ceroutward forms and observances;-we have reto councet ourselves with any religious sect, adopt a human creed as the standard of our -we do not believe that the clergy are impecmay, we have dared to affirm that, as a body, lave the fleece better than they do their flocks, oir treatment of every righteous but unpopular n plainly indicates :- we do not believe that in have the spirit of Christ, who hold their felreatures in bondage ;-we do not believe it is or consistent for abolitionists to support a pro-

) priesthood, or recognize a pro-slavery church

ligious body ;-we do not believe that it is

it for christians to imprison, hang or butcher their

mies;-we do not believe that governments of

in contrivance, upheld by military power, and

ve in the necessity of sinning against God, or be-

t believe that Christ is unable to save his peo-

from their sins in the present life, or that the

d may not be overcome, through faith, by those

always more or less in bondage to the devil ;-we

ered by wicked rulers, are divine ;-we do not

who dwell in it ;-we do not believe in holiness of | time, but in holiness of heart; -we do not believe in This is the title of a new pamphlet on slavery, a worldly sanctuary and ordinances of divine service, from the pen of William Elleny Chansing, which but in the true tabernacle which the Lord pitched, and not man, and in spiritual worship and communion, without the intervention of any types or figures;—
of Joseph John Gurney to Henry Clay, detailing the and, finally, we do not believe in making religion a results of West India emancipation. Its author says thing of circumstance, time or place-something dis- that, after reading those Letters, he began to write tinet from the every day pursuits and avocations of as a man begins to talk after hearing good news, till life-but carnestly maintain with him who was rankwe eat or drink, or whatsoever we do, we should do all to the glory of God. This is the head and front tainly not without value. As a whole, it is the most

the light that is in him. he light that is in him.

Be it observed, that, while a corrupt priesthood, nears; that he is becoming more and more convinced and those who are influenced by them to do evil, of the general disposition of the people, especially of (and, especially, such as have withdrawn from the anti-slavery ranks, for the purpose of forming a new and hostile organization,) are circulating their charges his feelings are deeply affected for the colored race. against us an 'infidel,' not one of them has ever been He says that 'abolitionism, in obedience to an irreable to find in our writings a single sentence in support sistible law of our nature, has parted with much of its of their assertions. We have been connected with the public press more than fourteen years; and, during. The change is in Dr. Channing, and in community at that time, we have written no small amount, on a large, not in abolitionism. What was once deemed great variety of topics. We have prepared various unpardonably harsh and denunciatory in the writings pamphlets in an official or unofficial shape, which of abolitionists, is now regarded as moderation itself. have been published to the world. We have deliv- But little was then known of the slave system, or the ered many public addresses, and participated in the disposition of slaveholders; now, a frightful revelu-proceedings of many public meetings. Now, why do not our accusers quote chapter and verse from our that it requires strong language to describe the atrociwritings to sustain their charge against us of infidelities which are committed at the South, and the guilt ty? Simply because they cannot-because they know of those who trade in slaves and souls of men. If it that they are actuated by a malevolent spirit, and be true, however, that abolitionism has parted with that the truth is not in them. They stand self-con much of its original vehemence,' it ought to excite victed as revilers and false witnesses; for while, in feelings of regret, not of complacency. Vehemenc one breath, they would fain make the people believe in the cause of liberty is not a crime—it is not even a that we do not acknowledge a divine revelation of fault-it may be a virtue; and, without it, no reformthe will of God, they, in the next, (as it may happen ation was ever carried through to a triumphant cor to suit their evil purpose,) denounce us as holding up summation. No man can truly remember them that perfection as the standard of christian discipleship! are in bonds as bound with them, without being very We are willing that the files of the Liberator should zealously affected for their deliverance. There are he critically examined, in regard to our religious opinions; for though, in this age of hollow profession and is no place for moderation-and slavery is one of pharisaical cant, we have been indisposed to make any them. parade of them before the public eye, (because we wish our works, rather than our words, to testify of us,) yet we are confident that, in our writings, will The truth is, that neither at its origin, nor at any be found the utmost reverence for God, for his law, for the scriptures of truth, and the highest appreciation of his Son as the Redeemer of the world. We has been signally deficient in zeal and warmth,—the are compelled to make these statements,—though they charge of fanaticism to the contrary notwithstanding have no special connexion with our anti-slavery charactor,-in consequence of the manner in which we have been traduced for the purpose of hindering our usefulness in the cause of our down-trodden countrymen in particular, and of mankind in general.

We confidently appeal to all those who have been subscribers to the Liberator for any length of time. to testify as to its moral and religious influence upon in its behalf, at this crisis, in exact accordance with debted to us are kindly but earnestly requested to sweeping in their accusations, whether as applied to exclaim- Save us from our friends, and we will take care of our enemies!"

SCATTERING VOTES. Our third party friends ask votes of abolitionists? We admit that the number is small; let us also say, that, bad it not been for the rash and proscriptive course pursued by those wno went and proscriptive course pursued by those would have been seattered.

There are a few objectionable points in the proscriptive course pursued by the proscriptive course pursued by those would be proscriptive. to believe that more votes would have been scattered etter to us- Many have voted for Harrison and marks-Van Buren, on account of the doctrine promulgated by William Goodell, that he could innocently vote for a military man, and clothe him with military power, if he publicly protested against it. If the princi- P ple will apply in his case, it will hold good in voting

POLITICAL CONVENTION We insert the call for ple, is the design of the following paragraph? this Convention, to be held by the third party abolioint, very decisively; and that is, that third partyism is of evil tendency. If time shall prove that our apprehensions were unfounded, we shall rejoice.

Harrison and Tyler, will find in the preceding page, great number of moral and religious people at the sundry quotations from certain notorious pro-slavery south, because he had decent and attentive congrega journals enlisted on the Whig side, touching their tions' to hear him deliver his sentimental abstra conduct at the polls, which we are inclined to think tions, which could possibly give offence to nobody will not be very agreeable to their feelings; for how they could give their suffrages for Harrison, who has whom he thus eulogizes, he expressly tells us the done so much to extend and perpetuate slavery in this were *masters and slaves '! If he had been seize country, and for Tyler, who is a slaveholder of the and reduced to the condition of a slave, while tray rankest stamp, without compromising their anti-slave- elling in Virginia or Georgia, how would be have re ry principles, or subjecting themselves to the contempt garded the "moral and religious character" of his kid of the South, we have never been able to understand. When will abolitionists learn to be as sagacious as slaveholders, and to be as true to the cause of liberty as the latter are to the cause of slavery?

What a scattering there will soon be of the ministers of Connecticut: Miss Kelley is down upon them. Cruel girl. Cover them with shame! Oh! don't

The comment, dear render, is by the very reverent editor of the Christian Panoply. We give it as n specimen of his clerical wit, and decency.

and truth; and her death presented a scene of true time of her decease, she was Corresponding Secretary it is probable that a compilation will be made from some of her productions, for publication.

The Grave, dear sufferer, had for thee no gloom, And Death no terrors when his summons came: Unto the dust returns the mortal frame, But the soul spurns the bondage of the tomb,

And soars to flourish in immortal bloom. Thou hast attained, at last, thy glorious aim-Heaven and its joys! through faith in Christ's dear

Why should we grieve, then, at thy early doom : If thy freed spirit be indeed at rest, And singing sweetly in another sphere;

to as we trust, thou art among the blest, Redeemed from all that made life painful here Songs of rejoicing far become us best,

For light resplendent beams around thy bier !

'Emancipation.'

ed among the offsconring of all things, that, whether +1 am encouraged to hope that it is of some little valof our 'infidelity.' How far it is dishonorable to unexceptionable work that he has written on this of men, we leave the reader to decide according to ing anti-slavery progress; that his sympathics are

'On such a theme, 'twere impious to be calm;

sequent period, has 'abolitionism' been too 'vehe-ment' in the prosecution of its great work; nay, it It is difficult, if not impossible, for men who are no themselves enslaved, to feel and speak with the sam degree of earnestness as they would if the galling chains of slavery were fastened upon their limbs The difference between imaginary and positive suffering is very great. That the friends of emancipation may, in some instances, have erred in judgment, or exhibited bad taste in their writings, or evinced some their minds; and we ask them to exert themselves thing of human infirmity in the prosecution of their measures, is highly probable; but, that they have their appreciation of its value. Those who are in- been at any time too severe in their language, or too make immediate payment, or they will force us to slaveholders as a body, or to the nation at large, we are not prepared to admit. Nor can it be shown that they have softened their phraseology, or mitigated the severity of their indictments, or become less ve hement, to the smallest extent! The tone of the an us with an air of triumph—where are the scattering ti-slavery press—of anti-slavery lecturers—of antislavery proceedings—is increasing rather than dimin-ishing in strength. Their demands, in the name o and proscriptive course pursued by those who went for humanity and justice, are rising higher, and becoming

than have been given to Mr. Birney and all others. pamphlet, to which we shall briefly allude. Speak-Says an esteemed friend in Western New-York, in a ing of Mr. Gurney's 'Letters,' Dr. Channing re

> They who have refused to read anti-slavery pro ductions because steeped in gall, will find no bitte ingredients here. Not that there is a spirit of com-promise or timidity in our author.'

We think there is 'a spirit of compromise,' to say for a slaveholder or pro-slavery man.' Most ver- the least, in friend Gurney, as we attempted to show on the publication of his Letters. What, for exam

'That there are in the slave states of North Amer tionists in this city on the 20th of January next, by re-quest; for our readers well know that we have no sympathy with the movement, and do not wish to kens of the fact, in a large number of decent and at even seem to give it any countenance. We are anxious, however, that every man, on this and on every movement which is ostensibly made for the good of the anti-slavery cause, should be fully persuaded in his own mind. Our own is made up, in this one point, very decisively; and that is, that third party-

Now this to us seems very much like the language of cant; and as its direct tendency, if not design, is o propitiate the holders of slaves, and strengthen th POLITICAL. Under this head, our friend Bradburn, hands of their northern abettors, it is perfectly de of Nantucket, and other abolitionists who voted for testable. J. J. Gurney gravely infers that there are And that no one may be in doubt as to the person nappers? Verily, that would have altered the case To make a slave of a rich and popular Quaker i quite another affair from making a chattel of a poo egraded negro! Joseph John Gurney did not write She [Abby Kelley] will yet cover the pro-slavery a Quaker rabbi, on excellent terms with his 'dear dom. As long as his 'congregations,' composed of th worst of robbers and their miserable victims, behaved attentively and decently, during his pointless ha rangues, it was very charitable to conclude that they were highly 'moral and religious'! Mark the de ceitfulness of his phraseology, and how horrible is his perversion of scripture :

Died,

In Providence, on Friday evening, Dec. 4th, Mrs
ELIZA J. DAVIS, wife of Mr. Thomas Davis, and eldest daughter of Mr. William Chace of that city, aged

31. She was a rare specimen of gentlenger.

stealers, us such, be christians, or enter into the king sublimity. She placed her trust in Him who never dom of heaven? Then this whole world, now 'lying fails, and was abundantly strengthened; so that, in in wickedness, is full of holiness! That Christianity perfect self-possession and in calm faith, she joyously is equally applicable to bond and free, is a gloriou yielded up her spirit to God who gave it She deeply truth, as revealed in the scriptures; but, as stated by sympathized with her suffering fellow-creatures, and J. J. Gurney, it is a palpable falsehood! The apostle specially took a lively interest in the progress of the does not mean, by the term 'free,' that an oppresso anti-slavery and non-resistance enterprises. At the or thief can be in Christ Jesus; but J. J. Gurney does obviously mean to convey this idea. It is the of the Providence Female Anti-Slavery Society; and our holy religion is brought into contempt, and infidelity is made to triumph over it; for as long as it is reconciled with oppression, it is idle to expect that it can have free course, and be justified. That there are among southern slaveholders, those who are amialle, benevolent, and even 'pious,' in the popula acceptation of those terms, we know from personal knowledge; but that they are christians or honest men, in a gospel sense, is not possible. They are kind and courteous, to their equals, but they despise those whose skins are not colored like their own They are benevolent, but they rob the poor and needy They are pious, but they retain in bondage, as bona fide property, those who are the children of God. · If any man have not the spirit of Christ he is none of his; and no man can have that spirit, and at the same time be an oppressor.

There is a similar defect in the pamphlet of Dr. Channing. He says- I believe slavery is an atroious wrong, and yet that among its upholders may be found good and pious people . . . I readily grant,

that among slaveholders are to be found upright, religious men, and especially pious, gentle, disinterested, noble-minded women. False and fatal charity

But the work is, nevertheless, excellent and powerful in many parts. The following is a just and generous enlogy upon the negro character:

4. I pass to another topic, suggested by Mr. Gurney's book. According to this and all the books written on the subject, enameination has berne a singular testimony to the noble elements of the negro character. It may be doubted, whether any other race would have berne this trial, as well as the processor of the subject, enameination has been a singular testimony to the noble elements of the negro character. It may be doubted, whether any other race would have berne this trial, as well as the subject that the whole number of votes then polled this country foreboadd efarful consequences from the sudden transition of such a multitude from bondage to liberty. Revenge, messacre, unbridded lust, we have full remained the sudden transition of such a multitude from bondage to liberty. Revenge, messacre, unbridded lust, we have full remained to the sudden transition of such a multitude from bondage to liberty. Revenge, messacre of the subject is the grant festival of enameipation, which was to end in the breaking out of a new Pandemoun on earth. Instead of this, the holy day of liberty was welcomed by shouts and tears of grantiude. The liberated negroes did not hasten as Saxon serfs in like circumstances might have done, to haunts of intoxic cation, but to the house of God. Their rude churchage were thronged. Their joy found interance in prayers and hymns. History contains no record more touching, than the account of the religious, the foundation of the page interest of the state of the vast change. No violation of the peace required the interposition of the magistrate. The new relation was assumed easily, quietly, without an act of violence; and, since that time, in the short space of two years, how much lawe they accomplished Bennitid villages have grown up. Little frecholds and the processor of the vast change. No violation of the peace required the interposition of the magistrat

the whites of the slave States. I ask, whether any other people on the face of the earth would have received and used the infinite blessing of liberty so well. The history of West Indian emuncipation teaches us, that we are holding in bondage one of the best races of the human family. The negro is among the mildest, gentlest of men. He is singularly susceptible of improvement from abroad. His children, it is said, receive more rapidly than ours the elements of knowledge. How far he can originate improvements, time only can teach. His nature is affectionate, easily touched; and hence he is more open to religious ûnpression than the white man. The European race have manifested more courage, enterprise, invention; but in the dispositions which Christianity particularly honors, how inferior are they to the African! When I cast my eyes over our southern region, the land of bowie knives, lynch law, and duels, of 'chivalry,' honor, and revenge; and when I consider that Christianity is declared to be a spirit of charity, 'which seeketh not its own, is not easily provoked, thinketh no evil and endureth all things, and is also declared to be 'the wisdom from above, which is first pure, then peaccable, gentle, easy to be entreated, full of mercy and good fruits;' can I hesitate in deciding, to which of the races in that land Christianity is most adapted, and in which its noblest disciples are most likely to be reared? It may be said, indeed, of all the European nations, that they are distinguished by qualities opposed to the spirit of Christianity; and it is one of the most remarkable events of history, that the religion of Jesus should have struck root among them. As yet, it has not subdued them. The 'law of honor,' the strongest of all laws in the European race, is, to this day, directly hostile to the character and word of Christ. The African carries within him, much more than we, the germs of a meek, long suffering, loving virtue. A nostic to the character and word of Christ. The Arican carries within him, much more than we, the germs of a meek, long-suffering, loving virtue. A short residence among the negroes in the West Indes impressed me with their capacity of improvement. On all sides I heard of their religious tendenties. ment. On all sides I heard of their religious tendencies, the noblest in human nature. I saw, too, on the plantation where I resided, a gracefulness and dignity of form and motion, rare in my own native New-England. And this is the race which has been selected to be trodden down and confounded with the brutes! Undoubtedly the negroes are debased; for were slavely not debasing, I should have little quarrel with it. But let not their degradation be alleged in proof of peculiar incapacity of moral elevation. They are given to theft; but there is no peculiar aggravated guilt, in stealing from those by whom they are robbed of all their rights and their very persons. They are given to talsehood; but this is the very effect produced by oppression on the Irish peasantry. Tall should expect from the African countenance seldom shows that coarse, brutal sensuality, which is so common in the face of the white man. I should expect from the African race, if civilized, less energy, less courage, less intellectual originality than in our race, but more amiableness, tranquillity, gentleness, and content. They might not rise to an equality in outward condition, but would probably be a much happier race. There is no reason for holding such a race in claims; they need no chain to make them harmless.

Two Menders. On Saturday morning last, says the Louisville Journal of the Went and drifted ashore on the Kenthem, which is defined ashore on the Kenthem which had drifted ashore on the Kenthem, which is the race which has been set on fire in the part where the bodies lay, but the flames uppeared to have gene out of their lay, but the flames uppeared to have gene out of their lay, but the flames uppeared to have gene out of the first, which is stelling however, greatly disfigured both for them, and, we believe, partly consumed them. An are, smeared with blood. The skull of one of the men exhibit each gow had been set on fire in the part where the bodies of fitten, which has been set on fire in the part where the bodies of fitten, which

LETTER TO J. G. WHITTIER. The well-written and extended reply of our bro. C. C.Burleigh, (which and extended reply of our bro. C. C. Burleigh, (which we have copied from the Pennsylvania Freeman,) to the very reprehensible letter of our friend Whittier, published in a recent number of the Liberator, renders it wholly unnecessary to add any strictures of our own at the present time. We observe that the editor of the Voice of Freedom has copied Whittier's letter into his none; with the most of the control of the Voice of Freedom has copied Whittier's letter into his none; with the most of the voice of t letter into his puper, without note or comment; and and fell directly into the fire, in the position in which as that letter was personally severe and sarenstse upas that letter was personally severe and sarenstac upon N. P. Rogers, and as we presume our bro. C. L.
Knapp means to act impartially in this case, we trust
he will also copy Mr. Burleigh's reply.

The wife and mother-in-law of Mr. David Pepple,
of Paxton township, were drowned near their residence, a few days since. The elder laddy, dipping up
water from the creek, was precipitated into the stream
by the turning of a stone on which she stood, and her

SABBATH CONVENTION. We have not yet seen, in by the turning of a stone any of the newspapers, a fair and impartial description ed. on our first page, from the Christian Journal, is, we presume, from the pen of our friend Philemon R. Russell, of Lynn. It is apparently written in a very contemptuous spirit, andis a broad caricature rather than an accurate sketch. We shall remark upon it, and other notices of the meeting, in subsequent numbers. In bro. R's opinion, 'A. A. Phelps made most triumphant defence of the christian was triumphant defence of the christian was the substance of the State Prison.

Moses Goodhue, of Andover, has been on trial, the past week, at Salem, for the crime of criminal connection, or rape, upon his own daughter, Olive Goodhue, under the most revolting circumstances. It is said this he has been in the State Prison three vears for adultery. The trial was convicted of incest and rape, and was sentenced to 3 days solitary confinement, and 20 years in the State Prison. of this important convention. The article signed 'R.' most triumphant defence of the christian weekly and 20 years in the State Prison. sabbath.' What was it? Its foundation was an inference, and its key-stone a supposition. It was certainly ingenious, but not satisfactory.

Another Convention. In the last number of the Cazenovia Herald is 'a call to all who are really desirous of coming at the truth as it is in Jesus upon the following subjects, to wit, the true Christian Subbath, Christian Church, and Christian Ministry, 'irrespective of party, sect or sex, to meet at Port Byron, Cayunga county, at 12 o'clock, A. M. on Wednesday, the 20th of January next, ' for the purpose of discussing, in christian love, christian candor, and christian for bearance, the topics above named.' The call is signed by persons of both sexes, some of whom we know to be among the excellent of the earth. The first two names appended to it are Thomas McClintock and names appended to it are Thomas McClintock and Henry Brewster. We suggest to our friends at the West to call a similar Convention.

The Richmond Compiler of Saturday announces the death of the Rev. Z. Meade, who has, for some time, edited the Southern Church man of that city West to call a similar Convention.

WANTS A PLACE. There has recently arrived in this city, from Western Africa, a most worthy colored man, who was formerly a slave in Virginia, but purchased his freedom, and migrated to Library for chased his freedom, and migrated to Liberia; from thence he went to Sierra Leone, where he resided some years; but having lost his wife and two children, he has retraced his steps to this his native country, and is now in want of employment, having a sick child on his hands, without the means of procu ing bread, and also a son about thirteen years old, for whom he wishes to obtain a situation, either in the city or the country. He brings with him the most lish it will be determined hereafter. As he does not satisfactory recommendations, as a humble, faithful, deny that he is the author of the scurrilous article in zion's Herald, signed 'Pro-Clericus,' his letter driving a back, or as a domestic in some respectable amounts to nothing. family. Will our friends remember his case? For further information, apply at 25, Cornhill.

ADELPHIC UNION. Our colored fellow-citizens are determined to improve their winter evenings in a tru-ly rational and useful manner. We trust their Adel-sent from it? [See advertisement] phic Union meetings will be uniformly well attended. The following editorial notice appears in the Boston Times of last week :

We refer our readers to the notice of an introduc We reter our readers to the notice of an introductory lecture to be delivered before the Adelphic Union, by the Rev S. K. Lothrop, on Tuesday evening next. This is an association of colored citizens for the purpose of improvement in Science and Literature, through the medium of lectures and debates.

SUMMARY OF NEWS.

The Popular Vote.

Harrison. 33,529 and, 144,006 and, 5,213 at, 31,538 at, 72,915 (4,254 46,615 5,96 6, 58,488 ey, 33,365 (65,276 1016.44)	143,705 3,263 3,267 432,670 25,282 - 7 124,782 1 18,018 3 52,368 2 912,519 3 46,232 46,232 3 4,572 3 3,616 2 31,034 6 33,782 5 53,581	25,852 87,111 2,710 6,228 18,466 105,405 20,991 41,093 138,543 24,930 15,239 4,738 39,955 26,892 26,327 41,281	7. Buren. 22,167 91,475 2,564 19,722 18,234 96,948 14,037 33,501 166,813 22,126 22,900 4,155 33,435 26,347 26,190 32,480
aria, 144,066 and, 5,213 and, 15,283 att, 31,538 148,157 32,444 setts, 72,913 46,264 46,613 5,968 46,376 65,276	143,705 3,263 3,267 4 32,670 25,282 1 18,018 3 52,368 2 212,519 46,262 3 4,572 3 4,572 3 3,616 2 31,034 5 33,782 5 3,581	87,111 2,710 2,710 2,228 18,466 105,405 20,991 41,993 138,543 24,930 15,239 4,738 39,955 26,892 26,327 41,281	91,475 2,964 19,722 18,234 96,948 14,037 33,501 166,815 22,196 22,900 4,155 33,435 26,347 26,190 32,480
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setts, 26,434 48,157 32,444 72,917 46,615 40,264 46,615 5,965 46,376 65,276	32,670 52,525 124,782 18,018 3 52,368 2 912,519 3 46,202 46,202 4,872 3 4,872 3 3,034 5 33,782 5 53,581	2,710 6,228 18,466 105,405 20,991 41,093 138,543 24,930 15,239 4,738 39,955 26,892 26,327 41,281	2,964 19,722 18,234 96,948 14,037 33,501 166,815 22,126 22,900 4,155 33,435 26,347 26,190 32,480
at, 31,59e 148,157 32,446 32,446 46,613 46,615 5,96 5,5848 46,376 65,276	3 25,282 7 124,782 18,018 3 52,368 2 212,519 4 31,933 4,872 3 32,616 2 31,034 5 33,782 5 53,581	* 18,466 105,405 20,991 41,093 138,543 24,930 15,239 4,738 39,955 26,892 26,327 41,281	19,722 18,234 96,948 14,037 33,501 166,815 22,126 22,900 4,155 33,435 26,347 26,190 32,480
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5,963 58,489 69, 33,368 60,276	2 46,202 3 4,872 9 32,616 2 31,034 6 33,782 5 53,581	15,239 4,738 39,955 26,892 26,327 41,281	22,900 4,155 33,435 26,347 26,190 32,480
58,489 69, 33,369 60,376 65,276	3 4,872 32,616 31,034 33,782 5 53,581	4,738 39,955 26,892 26,327 41,281	4,155 33,435 26,347 26,190 32,480
58,489 69, 33,369 60,376 65,276	32,616 31,034 33,782 5 53,581	39,955 26,892 26,327 41,281	33,435 26,347 26,190 32,480
ey, 33,368 na, 46,376 65,276	2 31,034 5 33,782 5 53,581	26,892 26,327 41,281	26,347 26,190 32,480
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since 1836, { 167,429

It is worthy of notice that by a change of 357 votes, viz. 296 in Maine and 151 in Pennsylvania, Van Buren might have had 100 electoral votes, instead of 60, his present number.—N. Y. Journal of Com.

POLITICAL ABOLITION. The following statemen comprises about the sum and substance of the votes polled at the late election for Mr. Birney, the aboli-tion 'candidate for President of the United States,' out of a total of about 2,400,000.

total of about 2,400,000.	
States.	Abolition rotes
Pennsylvania,	342
New-Jersey,	69
Ohie,	952
Michigan,	294
New-York,	2779
Maine,	*194
Massachusetts.	1618*
Illinois,	87
Vermont,	319
Connecticut,	174
Rhode-Island,	42"
Total.	6891

*Which includes all the scattering.

Two Menders. On Saturday morning last, says the Louisville Journal of the 24th, the bodies of two men, who had evidently been murdered, were found on a flat-boat which had drifted ashore on the Ken-

The dwelling-house of Rev. Thos. Whittemore, at Cambridgeport, was entered on Saturday night last, by some person who probably thought that he was absent. After having explored the lower part of the house, he proceeded to the chambers, where he was disturbed by Mr. W. when he precipitately left the house, but without having taken much of anything with him, except his heels. Mr. W. desires the fellow to call on him if in need, and he will assist him, and not expose him.

daughter springing in to her rescue, both were drow

BELOW ZERO. It was so cold here on Monday morning last, that the mercury, at sunrise, sunk to eleven degrees below zero. This is remarkably cold for so early in the season,—Augustu (Me.) paper.

The Britannia took hence for Halifax and Live pool, fifty-one passengers, about forty of whom pro ceed to Liverpool. The Hon, Nathan Gurney, Rev Baron Stow, and John Gardner, all of this city, are o

with much ability.

Second Trial in the 10th District. The second tris

Whilst celebrating the Whig victory at Burlington, N. J. a lad and two men were killed by the prema-ture discharge of a cannon. The Hampshire Republican, which was published

Northampton, has been discontinued.

To Correspondents. The letter of J. D. Bridge, Duxbury, is received; but whether we shall pub-

ANTI-SLAVERY SOIREE. A soiree is intended to e given at the close of the Anti-Slavery Fair, in this city, on Christmas day. It cannot fail to be a delightful and soul-inspiring occasion. Who could be all

CIVIL GOVERNMENT. The letter of H. C. Wright o William Goodell, on this subject, in our presen number, will repay a careful perusal.

Scotland. Another solemn and thrilling expotulation from Scotland, respecting the continuance of slavery in this country. [See our first page.] 'He that hath ears to hear, let hun hear.'

NOTICES

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Anti-Slavery Soirce.

In connection with the Massachusetts Anti-Slavery Fair, it is contemplated to have a social gathering of the friends of the cause. The Fair will commence on the 22nd of December-the two hundred and twentieth anniversary of the Landing of the Fathers. There could hardly be a more app ; riate celebration of it, than this labor to extend the liberty they came to attain. The Fair will terminate on Christmas, the 25th, with an ANTI-SLAVERY SOIREE -a most appropriate day for such a festival of freedom. Arrangements are being made for 300 covers at the supper-table. The 'evening' will commence at So'clock. Tickets at \$1,00, admitting a gentleman and lady, to be obtained at 25, Cornhill, or at the Book Table at the Fair.

The proceeds to be credited to the Fair, and applied to the anti-slavery cause through the Massachusetts Society. As the number is necessarily limited, friends out of the city, who intend to favor the entertainment with their presence, are reminded of the ne-cessity of securing tickets in season.

MASSACHUSETTS ANTI-SLAVERY FAIR.

CHRISTMAS WEEK-the time appointed for the Fair-is at hand. The numerous towns that have been preparing to take tables are requested to take notice, that the Fair will open at 9 o'clock on the morning of Dec. 22d, and that the Marlboro' Hall will be ready for their reception the day previous. Friends from a distance are requested to send their names in advance to 25 Cornhill, that the friends in the city may make arrangements for securing the pleasure of their company at their homes, during Christmas week.

NOTICE.

To the friends in the various towns who have been engaged in the cultivation of vegetables, or who have proposed to make their gifts to the Fair in eggs, butter, cheese, &c. If brought in the day previous to the Fair, they can be deposited at the Marlboro' Hall-if sent before, the donors will learn where to leave them at 25 Cornhill.

LIBERTY BELL.

Friends engaged in making collections for the publication of the Liberty Bell, are informed, that the contract with the printer is for an immediate cash payment, and hence a necessity for sending in their collections and donations for that purpose before the Fair.

Friends of whom the editor has promise of a rticles for the Liberty Bell will be so obliging as to forward their manuscripts IMMEDIATELY. M. W. CHAPMAN.

Boston, Dec. 4, 1840.

LECTURES ON ORATORY.

LECTURES ON ORATORY.

(T) PROF. BRONSON will commence a popular course of LECTURES ON ORATORY, in the Marlboro' Chapel, on MONDAY EVENING, at 7 o'clock, and continue each succeeding Monday evening; condensing his TEN Lectures into SIX; interspersed with Recitations from some of the principal Poets and Orators of the world. In many respects, this Course will differ from the former one, embracing, however, all the principles of his system, rhetorically applied.

Single Season Tickets, 81; Triple do do, for two Ladies and a Gentleman, \$2; Family do do, for five of its members, \$3. May be obtained at the principal Book-snores.

Book-stores.
P. S. Admission for one evening, 25 cents

MIDDLESEX COUNTY A. S. SOCIETY.

MIDDLESEX COUNTY A. S. SOCIETY.

A Quarterly meeting of the above Society will be held at the Middlesex Hotel, in Concord, on Friday, January 1st, 1841, at 11 o'clock, A. M.

It is hoped that every town in the county will be represented at this meeting. Friends of the slave, of freedom, of equal rights, and all who claim to be human, will you not come and join your counsel in devising the best means to rid our country of the curse of slavery? To one, and all, we say, come. Able advocates of the cause may be expected to be present.

HARRIS COWDRY, Sec.

Acton. Dec. 8th, 1840.

Acton, Dec. 8th, 1840.

[INSERTED BY REQUEST.] TO THE ABOLITIONISTS OF MASSACHU-

SETTS.

DEAR FRIENDS:
The Central Committee of the Liberty Party, at a meeting this day, voted unanimously to invite all who are in favor of independent auti-slavery nominations, to assemble in the city of Boston, on WEDNESDAY, January 20th, at 10 o'clock, A. M., for the following

purposes.

1. To choose delegates to the National Convention, To choose delegates to the National Convention, to be held in New-York city, next May, to nominate candidates for the Presidency and Vice Presidency of the United States. (2.) To nominate State officers, if thought best to do it, at that time. (3.) To take measures to establish a daily and weekly paper, to be the organ of the party, in this state, and New-England generally. (4) To choose a State Committee for the year; and take such other measures to promote the cause of liberty and free labor as shall be deemed

Accordingly, we invite the friends of the cause in Accordingly, we invite the friends of the cause in every town in the Commonwealth, to assemble as soon as convenient, and appoint all persons as delegates who wil pledge themselves to attend. We desire to have a large meeting. Let the largest hall of our city be filled with delegates. We ask the friends of both the existing anti-slavery societies, and those who are members of none; those who belong to the liberty party, and those who have heretofore acted with other parties, but are now ready to abandon them for the higher, nobler cause of Liberty; all, in a word, who are willing to toil, and pray, and vote for freedom to the slave, and to their country, to meet, deliberate, and act with us, in carrying on the great contest beto the stare, and to their country, to meet, deliberate, and act with us, in carrying on the great contest between slavery and freedom. Let the remoter sections of the State be fully represented. The railroads bring almost all parts of the State into one neighborhood. And the great importance of the measures contemplated at this Convention requires of us whatever sacrifices may be needed to scenre a large attendance. The great principles of our cause, with their application to all the interests of the country, will receive the most thorough discussion the time will allow. We hope to secure the aid of distinguished friends from other States. But the meeting will not be suffered to lose its practical business character. And we desire to see practical men of every class in sociefered to lose its practical business character. And we desire to see practical men of every class in socie-ty, and of every profession and occupation, and to have them occupy the time which may be devoted to discussion, rather than to rely upon a few individuals, however eminent for talents and worth. The influhowever eminent for talents and worth. The influence such a meeting may exert upon our State Legislature is not the least important effect to be expected from this meeting. We are happy to express our decided conviction that there are more friends of freedom in that body, than in any previous Legislature since the commencement of the anti-slavery effort. Come then, brethren, from your business and cheerful firesides; come with warm hearts and ready hands to labor; come from every part of the State, from Nantucket to Williamstown, and from Salisbury to Mount Washington; and let the cause of our country and of humanity receive an impulse from our meeting, which shall be felt throughout our land. The Convention will continue two, and probably three days.

SAMUEL E. SEWALL, CHARLES T. TORREY, A. A. PHELPS, JOHN N. BARBOUR, JOS. W. ALDEN, JOHN N. BARBOCK,
JOS. W. ALDEN,
E. WRIGHT, JR,
JOHN E. FULLER,
GEORGE W. JOHNSON,
State Central Committee of the Liberty Party.

ADELPHIC UNION.

ADELPHIC UNION.

The public are respectfully informed, that the following question will be discussed before the above institution, on Tuesday evening, Dec. 15th, at the Smith School Room: 'Which form of government will best secure its subjects freedom—a monarchical or republican?' To commence at 7 o'clock.

Tickets to the course, 25cts each; and may be obtained at J. T. Hilton's, 36 Brattle street, Joel W. Lewis, 70 Cambridge st. and at the Anti-Slavery Office, 25 Cornhill.

25 Cornhill.

JOEL W. LEWIS, President.

WILLIAM C. NELL, Sec. pro tem. Dec. 11th, 1840.

DIED—In Boston, on the 27th of September last, of consumption, Michael R. Brown, aged 24 years. Mr. Brown was a life member of the Massachusetts Anti-Slavery Society, very active in the caue, and for his many virtues, greatly beloved by all who knew him.

For the Liberator. THE SLAVEHOLDER AND HIS ECHO. Slaveholder. What! of the tenants of this earthly ball,

Is liberty, sweet liberty, the right of all? Felo The right of all.

S. And must I ever strive the way to find, To give this boon of heaven to all mankind?

E. To all mankind. But is it true my human property,

Body and soul, by birth, of right is free?

E. Of right is free. S. Is it, my God, commanded duty, then

To set them free, and treat them all as men E. Treat them all as men. If in this duty I shall suffer loss,

Must I, at Christ's behest, take up the cross? E. Take up the cross.

What, though my loved dependants be in need, Must I obey God still, and do the deed?

E. And do the deed.

S. But what if those I free long to remain, And will not from my fields of toil refrain; And while I render what is just and true, Must I to encourage pay them all their due?

E. Pay them all their due.

But will not all my tillage waste become? Or shall I rest within a fruitful home? E. Within a fruitful home.

Ah! will not stern revenge stalk wild abroad?

Or, while I mind, must I still trust the Lord? E. Still trust the Lord.

But, though I heir by law, or as friends gave And bought him not-must I still free the slave

E. Still free the slave. 8. If, for his good, I hold him captive still,

Must I at hazard mind Jehovah's will? E. Mind Jehovah's will.

S. But what if I vet bind my brother man.

And act in slavery on self-interest s plan What if in such an act I reach the tomb, Must I awake to meet a frightful doom? E. Meet a frightful doom.

S. Then, Echo, I will cast my soul On His strong arm, who bids creation roll; He will in this my strait preside, And in my duty as my God shall guide.

E. As my God shall guide.

Echo, 'tis done : I cannot go astray, With God to guide me on my onward way; Here with this blow I strike oppression's rod, And in His name the glory give to God.

E. The glory give to God.

For the Liberator.

TRUTH INVINCIBLE. What! think to extinguish that glorious light, Which shines so resplendent o'er Liberty's grave Arrest the bold progress of freedom and right, And silence the voice that pleads for the slave?

Will ye conquer the truth! ay, sooner ye might Invert nature's laws, and recall the old year; Change the brightness of noon to the shadow of night Hurl the earth from her orbit, the sun from his sphere

Ay, sooner may hope, in your madness, to bind The lightning, the tempest, the fetterless main Than stay in its progress the heaven-born mind,

Ye cannot o'erthrow it-for TRUTH IS OF GOD-Confirm'd by his promise, it never will fail: 'Tis mighty to conquer-the two-edged sword-O'er darkness and slavery 'twill surely prevail. 'Twill brighten in glory-till, lost in its blaze,

The kingdoms of earth shall fall to decay; Th' oppressor and tyrant shall see its bright rays, And shrink from its presence in utter dismay.

But the nations long sunk in slavery's dark night-The bondman, the captive, who sigh to be free-These-these shall behold it-rejoice in its light, And bail this bright morn of earth's jubilee.

THE VILLAGE BLACKSMITH

BY H. W. LONGFELLOW. Under a spreading chesnut tree The village smithy stands; The smith, a mighty man is he, With large and sinewy bands; muscles of his brawny Are strong as iron bands. His hair is crisp, and black, and long,

His face is like the tan; His brow is wet with honest sweat; He earns whate'er he can, And looks the whole world in the face, For he owes not any man.

Week out, week in, from morn till night, You can hear his bellows blow; You can hear him swing his heavy sledge, With measured beat and slow, Like a sexton ringing the old kirk chime

When the evening sun is low. And children coming home from school Look in at the open door; They love to see the blazing forge,

And hear the bellows roar, And catch the burning sparks that fly Like chaff from the threshing floor. He goes on Sunday to the church,

And sits among his boys; He hears the parson pray and preach, He hears his daughter's voice Singing in the village choir, And it makes his heart rejoice It sounds to him like her mother's voice,

Singing in Paradise; He needs must think of her once more, How in the grave she lies; And with his hard rough hand he wipes A tear from out his eyes.

Toiling-rejoicing-sorrowing-Onward through life he goes; Each morning sees some task begin, Each evening sees it close; Something attempted-something done, Has carned a night's repose.

Thanks to thee, my worthy friend, For the lesson thou hast taught Thus at the flaming forge of Life Our fortunes must be wrought: Thus on its sounding anvil shaped Each burning deed and thought.

DEATH.

To lay this wearied body down, And soar beyond the sky, To wear an everlasting crown-Why call we this to-die

To DIE? The spirit cannot die; She but resigns her clay, To dwell in endless life on high-To triumph o'er decay !

To close on this dark world the sight, To yield this mortal breath-Is but to rise to Heaven's own light, To wake from sin and death

Then who would dread the welcome change That gives him to the sky, Through all the unexplored to range, From star to star to fly !

NON-RESISTANCE.

Civil Government. To Wm. Goodell. Рипланетина, Sept. 12, 1840.

What is civil government? You answer- Civil What is civil government? You answer—Civil government is an ordinance of God; and not (primarily) of man.' 'Civil government is not a mere voluntary association, of which I may be a member or not, as I please. God created me a social being,

If you mean to apply this to the federal govern-

liberate on the state of the people, and decide what was necessary for their security and prosperity. These forty men, half of them being tyrants by occupation, wielding the slave-driver's lash and chain, sat over four months, with closed doors; and, at length, Sept. 17, 1787, published the result of their secret deliberations. That result is the present government of the United States. It was 'submitted to the several States for their assent and ratification.' The States assented and ratified it. The first sentence in the government, as delineated on paper, is—

it is our Father's will that we should blot out a dear but erring brother from human existence, do make assurance doubly sure.' Put your finger on the very words that require it, and show them to us. But how you can, with your views of government, take part in executing governments whose existence depends on a difficulty. The government in which you hold office and vote, and which you help to execute, is a government of HUMAN WILL AND BRUTE FORCE—a

WE, the people of the United States, do ordain and establish this (government) Constitution for the United States of America.'

United States of America.'

The very starting point of all their deliberation, and of the government which they formed, was, ⁴ The body politic (the government) is formed by a voluntary association of individuals. ⁴ All govern-ment originates from the people, and derives its just powers from the consent of the governed.

The twenty men-stealers in the Convention obtained the sanction and protection of the govern-ment to the African slave-trade for twenty years, with no restriction, except the divine institution was to receive ten dollars a head on every man, woman and child, that the men-stealers could steal and im-

government 'is not primarily of man?'—is not 'n mere voluntary association?' You might as well deny that the New-York Anti-Slavery Society 'is

deny that the New-York Anti-Slavery Society 'is primarily of men, and a mere voluntary association.'

Will you say, 'GOD created this government, and all of us members of it?' Not an allusion to the Holy One is in the government, as it is on paper. Not an allusion is made to Him as the Governor of mankind, and the source of all power. It is —not that God 'ordains and establishes,' but 'WE, the PEOPLE, ordain and establish.' Not one allusion is made to HIM as the protector and defender to govern each other, or to be governed by himself? That be created us citizens of bis own all, nervating. of the people, but it says, 'a well regulated MILITIA is necessary to the security of the State.' The government depends solely on 'the militia to execute the laws, suppress insurrections, and repel invasions,? Where can you find the lineaments of Deity in this government? You may find the government, at all

York gamblers is an approved ordinance of heaven.

Your definition of 'civil government,' then, cannot include this government; for this is 'primarily of men, and a mere voluntary association.' Taace any existing government on earth to its origin, and you cannot find one that you can call a 'civil government,' for they are all military institutions, mental institutions. There is no more divinity in

(approved) ordinance of God, and not a mere voluntary association; you had not in mind any existing governmental institution, but a pattern of what should be—not what is, but what occurr to be. A government in the abstract—not in the concrete. If you have something in your mind which you call civil government, delineate it—draw it out on paper—let us see its outlines—that we may judge whether it is consonant to the kingdom of heaven—that government which we daily pray might consume all others. With whom does your 'civil government' lodge the governing power? Who is the lawgiver? Who the king? Who the king? Who to define crimes, annex penalties, and exe-Who is to define crimes, annex penalties, and execute them? Let us see whether the 'civil government,' of which you say, God made you a birth-right member—is a Christian government? If by mental power.'

H. C. WRIGHT. civil government,' you mean a community govern-d by the spirit and principles of Christianity, say

light on your views of civil government :

God himself is the great moral governor of the universe. The supremacy and universality of His government—the equality of men—their common state of transgression and guilt—their liability to government—the equality of men—their common state of transgression and guilt—their liability to abuse power—the shortness of human life—its probationary character—the certainty of a speedy and final judgment—these are among the considerations which prove, not that human beings cannot rightfully govern at all, but that they may govern only as God, the Supreme Governor, has prescribed. If there were no being superior to man—if there were no life but the present—there would be more plausibility than there is now, in that theory of civil government, which derives its assumed ample powers from some the present—there would be more plausibility than there is now, in that theory of civil government, which derives its assumed ample powers from some imaginary town-meeting of the human family, (which, by the by, has never yet been held,) in which man is supposed to have emerged from a state of nature to a sleep on their bed; and in some altereation which supposed to have emerged from a state of nature to a sleep on their bed; and in some altereation which by the by, has never yet oeen held, in which man is supposed to have emerged from a state of nature to a social state, and to have formed that social compact in which men are said to have given up a part of their national rights for the better security of the rest! The bible knows nothing of this fiction. Intelligent civilians are beginning to discard it. All legitimate human authority is derived and limited. We must claim to present a power of which we cannot true.

Here, then, you reject the theory that govern-ments originate with the people, and derive their powers from the consent of the governed—you re-ject all military governments, and all governments that originate in conquest, and are based on the right of the strongest; and in rejecting these, you reject every existing government. So far, you and non-resistants agree. Now you go to God; place non-resistants agree.
the governing power in Him alone as inherent, underived. You make God the only governing principle of the universe. Here, too, we agree. Man, so The boundary line between the United States an ple of the universe. Here, too, we agree. Man, so far as he has any governing power over man, is a mere agent or instrument to execute the divine government, and has no power at all but what is derived from God by express commission, and limited.

He must not execute even the divine government on his fellow-man, any further than he has a special warrant so to do—and can never fall short of his commission, nor exceed it, without guilt. In all this we agree. No discretionary power with man. What is the precise limit and extent of man's

commission to execute the divine government upon his fellow-man? Important to know-for if we exceed it, we it add the divine prerogatives and do injustice to our brother; if we fall short of it, we incur guilt also. Let us cast aside all lust of power and dominion over our equal brother, and as children of a common Father, all alike in guilt, let us or not, as I please. God created me a social being, and made me a member of social institutions, whether it pleases me to be a member or no. It was no more optional with me, whether I should be a citizen, a member of civil government, and bound to discharge the duties imposed upon me by that relation, than it was whether I should be a member of a family, and bound to discharge the duties of a son and a brother.' (Union Herald, July.)

The appearance of social institutions, and dominion over our equal brother, and as children to give up the power, and might, and dominion, to HIM whose right it is to reign; and dominion, to HIM whose right it is to reign; and dominion, to HIM whose right it is to reign; and dominion over our equal brother, and as children of a common Father, all alike in guilt, let us feel willing to give up the power, and might, and dominion, to HIM whose right it is to reign; and dominion over our equal brother, and as children of a common Father, all alike in guilt, let us feel willing to give up the power, and might, and dominion, to HIM whose right it is to reign; and dominion over our equal brother, and as children of a common Father, all alike in guilt, let us feel willing to give up the power, and might, and dominion, to HIM whose right it is to reign; and dominion over our equal brother, and so children of a common Father, all alike in guilt, let us feel willing to give up the power, and might, and dominion, to HIM whose right it is to reign; and dominion, to HIM whose right it is to reign; and dominion, to HIM whose right it is to reign; and dominion, to HIM whose right it is to reign; and dominion, to HIM whose right it is to reign; and dominion, to HIM whose right it is to reign; and dominion over our equal brother, and dominion over our equal brother, and alike in guilt, let us feel willing to give up the power, and dominion over our equal brother, all alike in guilt, let us feel willing to give up the power, and dominion over our equal brother, all alike in guilt, let us feel willin

of a family, and bound to discharge the duties of a son and a brother.' (Union Herald, July.)

The question at issue is, whether you (or any man.) who reject the military principle as 'diametrically opposed to the existence of liberty'—as 'the perfection of despotism,' and tantamount to a dethronement of the Almighty—can identify yourself with the government of the United States as an office-holder, or an elector, which government professes to owe its existence and perpetuity to the military principle. It starts with the declaration, 'that a well-regulated militia is necessary to the security of a free State, and the right of the people to keep and bear arms shall not be infringed.' You wish to show that you can hold the office of President, or military chieftain, and vote for J. G. Birney to fill that office, consistently with your abhorrence of military power. To do this, you resort to the doctrine taught in the above extract. What is it? That 'Civil government is an ordinance of God, and not (primarily) of man. Civil government is not a mere coluntary association, of which I may be a member or not, as I please.'

If you mean to apply this to the federal government.

To be the executioner of the divine government.

To be the executioner of the divine government. offence ?

To be the executioner of the divine government If you mean to apply this to the federal government, it is not only not true, but absurd, considered in the light of facts. What are they?

May 2nd, 1787, forty men, half of whom were men-stealers, (slaveholders,) from 12 different States, assembled in Philadelphia—organized into a Convention, having a slaveholder for President, to deliberate on the state of the people, and decide what was necessary for their security and prosperity to the state of the people, and decide what was necessary for their security and prosperity to the state of the people, and decide what the state of the people, and decide what the state of the people, and prosperity and prosperity the state of the people of the pe

> government of HUMAN WILL AND BRUTE FORCE-8 government of man, not of God, over man-in which nan, not God, defines crimes, annexes penalties, ad libitum, and executes them.
>
> Is your object reform? To reform what is wrong

will you participate in it? To do away war will you become a warrior? To save life, will you kill? To spread temperance, will you sell rum? To establish truth, turn liar? To establish peace, become a military chieftain, and elect others to that office? To carry out the divine penal power, will you invest men with penal power, and help execute it? To establish the authority and dominion of God over men, will you assume authority and dominion yourself, and help establish the authority and domi of other men? This was not the course pursue This was not the course pursued by Christ and his apostles, to dash in pieces and con port into the country.

Sume the kingdoms of this world, and establish the With these facts before you, can you say, this kingdom of heaven. Each one carried out the divine government in himself, and labored to bring all into it, but touched not the unclean thing. The kingdom of God was within them, and they sought

Lord.
You say, God made men citizens, or members of civil government. Do you mean that he made men to govern each other, or to be governed by himself? That he created us citizens of his own all-pervading and perfect government, or of a government of sinful men? He created us subjects of laws imposed by himself, or of laws imposed by our guilty fellow-men? He made us subjects of penalties. Whose? Of penalties designated by himself, or of penalties designated by himself, or of penalties designated by himself. times, busily engaged in selling his image at auction, to replenish its coffers—selling the Deity for money in the person of his representative; but, in the face of the government, not a feature of the Divinity can be traced. Where, dear brother, in the formation or execution of this government, can you discover the King of kings? In the light of facts, is it not mockery to say that this government originated with God, and that 'he created us members of it?' You might as well assert that the company first formed by Hawkins to kidnap the Africans was a divine institution, or that an association of New-York gamblass is a contract of the points of penalties. Whose? Of penalties designated by men? You say, 'I am one of the 'sovereign people,' whom God holds responsible to the full extent of my political power.' Who invested you with 'sovereignty? yourself, or your equal brother? Dare you assume 'sovereignty' over men, while God is on the throne? It is daring usurpation, unless you can show your title from heaven. 'My political power,' what is it? Not 'military power'—not power to prescribe laws, define crimes, and annex penalties.' This remails. on the throne? It is daring usurpation, unless you can show your title from heaven. 'My political power,' what is it? Not 'military power'—not power to prescribe laws, define crimes, and annex penalties.' This power, you say, belongs to God. You must mean, 'power' to execute the government of God, to carry out his laws, and execute his penalties. What is the 'full extent of this political research.' Chall was so to the Rible to settle penalties. Shall we go to the Bible to settle this, or to the Constitution? To Christ, or to Congress? To Christ. How far, then, does Christ commission you, a sinner, to execute the government of God on your fellow-sinners for sinning? 'The full extent of your political power' is defined

in this commission! mental institutions. There is no more divinity in thus commission: What is its 'full extent?' then than in banking, forging, man-stealing, and negro-selling combinations. All existing governments have cut their way to power and glory through the bowels of humanity.

Perhaps when you said, 'civil government is an (approved) ordinance of God, and not a mere voluntive executing God's government on your fellow-sinners, without injustice to them, and the provided or the statement of the divine presenting. These way

From the Cincinnati Gazette, Nov. 26. ed by the spirit and principles of Christianity, say so; if you mean a community governeed by some other spirit and other principles, say so. Whatever be your 'civil government,' CITIZENSHIP is a condition of existence to all who live under it. Of course, W.M. Goodell holds that women have a right to hold civil office, and vote at the polls, as well as Men—the same at the polls, as well as Men—the same right of the Chronicle, in last evening's paper, gives a detailed account of a murder which was committed about a mile north of this city, on the night of Saturate 1 the polls, as well as Men—the same right of Saturate 1 the polls, as well as Men—the same right of Saturate 2 the polls, as well as well and specified as 't tall and spare, with large eyes and nose, a very pale face, and dressed in a green blanket coat and country cloth pantaloons of a yellow brown, 'entered the cabin of Charles Scott, a colored person, to warm himself. He had two bottles with him, which tered the cabin of Charles Scott, a colored person, to warm himself. He had two bottles with him, which he said contained whiskey. One of these he soon handed round, treating half a dozen colored men and women who were at Scott's. After this he induced Scott to go with him to a spring, which was less than a hundred yards from the door. Here he produced the other bottle, and gave it to Scott. He then went away, and Scott returned to the house, where he treated his company round again. Soon after drinking this second draught, all were attacked with distressing cramps of the stomach, followed by violent tressing cramps of the stomach, followed by violent vomiting and purging. Their sickness continued throughout that night and the next day. On Saturday last, about 10 o'clock, the same man

ensued, Scott was awakened, and sprang up. ensued, Scott was awakened, and sprang up. On seeing this, the man darted out at the door, and disappeared. Scott, his wife, and another female, now seated themselves by the fire, and began to sing songs. After a time, and while they were thus engaged, there was suddenly a loud report of a gun, and Scott possess no power, of which we cannot trace fell over dead. The bullet grazed his wife's temple, and entered his head at the inner corner of the left eye, shattering his face terribly, and lodging in the back part of his brain.

We have as yet heard of no clue to this mysterion

Another. Dr. Edward Field, of Waterbury, Concommitted suicide on the 17th inst., while in a state of mental derangement. He was a skilful physician, and had been for many years in extensive practice.

Texas, when established, it is said, will leave Miller county, Arkansas, wholly within the limits of Texas. Cows should be kept in a warm place during winter and they will give more milk on account of it. says the Cultivator's Almanac.

Miseries of Indolence. None so little enjoy life, and are such burdens to themselves, as those who have nothing to do. The active only have the true relish of life. He who knows not what it is to larelish of life. He who knows not what it is to la-bor knows not what it is to enjoy. Recreation is only valuable as it unbends us. The idle know nothing of it. It is exertion that renders rest delight-ful, and sleep sweet and undisturbed. That the happi-ness of life depends on the regular prosecution of some laudable purpose or calling which engages, helps and enlivens all our powers, let those bear witness, who after spending years in active usefulness, retire to enjoy themselves. They are a burden to them-selves.

and of two persons, with great case, to move a different from all others and and of two persons, with great case, to move a different from all others and replace me again.

Bossessed of at least a competency, in a pecuniary point of view, I employed regular medical men, who seems to evoted to the Moral, Religious, Literary and Scientific enterprises of the day, with a due proportion of political and general news.

Great Robersy—\$1000 Reward. The store of H. H. & R. E. Fenton, at Frewsburgh, Chautauque Co., was broken open on the night of the 18th inst, and \$10,000 in bills, of the Banks of this State, stolen. Of this money, which belonged to G. W. Fenton, sixty were \$100 notes of the Commercial Bank of this city, one hundred \$10's, mostly of the same fank, and six hundred 5's, on different banks. Besides this, some 150 dollars belonging to the store were stolen. The losers offer a reward of 1000 dollars for the recovery of the money, and does not be decaded, which had and still dis sorely affects; yet, said he, the vital organs are not materially impaired; the gravel, in the urinary bladdet sore. The decay of the money and the same ratio for any region thereof. But the control of the gravel, in the urinary bladdet sore the money and the same ratio for any region thereof. But the store were stolen. The losers offer a reward of 1000 dollars for the money, and the same ratio for any region thereof. But the store were stolen. The losers offer a reward of 1000 dollars for the money, and the same ratio for any region thereof. But the control of the third, or \$100 dollars for the money.

of this city, one hundred \$10's, mostly of the same Bank, and six hundred 5's, on different banks. Besides this, some 150 dollars belonging to the store were stolen. The losers offer a reward of 1000 dollars for the recovery of the money, and detection and conviction of the thief, or 800 dollars for the money, and detection and conviction of the thief, or 800 dollars for the money, and the same rate for any portion thereof.—Buffalo Cem. Adv.

Census of New-Hampshire. The number of inhabitants in New-Hampshire, according to a complete census, just finished, is 284,481. Gain in 10 years, 14,848. In the official report of this matter, there are some interesting items stated. Within the State there are two males, and 7 females, over 100 years of age; and 94 males, 167 females, over 100 years of age; and 94 males, 167 females, over 100 years of age; and 94 males, 167 females, over 100 years of age; and 94 males, 167 females, over 100 years of age; and 94 males, 167 females, over 100 years of age; and 94 males, 167 females, over 100 years of age; and 94 males, 167 females, over 100 years of age; and 94 males, 167 females, over 100 years of age; and 94 males, 167 females, over 100 years of age; and 94 males, 167 females, over 100 years of age; and 94 males, 167 females, over 100 years of age; and 94 males, 167 females, between 90 and 100. The oldest person is a female, who resides in Brookfield. She is 110 years of age. The total number of males in that State is 139,326; of females, 145,155. A little over one fourth of the whole population is engaged in agricultural pursuits,—about one tecenty seventh in commerce; and over one fourtenth in manufactures and trades. There are 1422 individuals in the learned professions;—1403 Pensioners; 179 dear and dumb; 154 blind; and 485 insane and idiots.

New Ocean Steamer. An immense steamship is now building at Bristol, England, to ply across the Atlantic—the ferry between the East and the West. Atlantic—the ferry between the East and the West.

and dumb; 154 blind; and 485 insane and idiots.

New Ocean Steamer. An immense steamship is now building at Bristol, England, to ply across the Atlantic—the ferry between the East and the West. Her hull, which is to be constructed entirely of iron, will be three thousand tons measurement. Her engines are of one thousand house power, and she will be propelled by the Archimedean screw paddle, the power of which we have before spoken. This steamship will be the most powerful, and the most stupendous vessel, that has ever floated on blue or black, or any other kind of water, since Noah's ark.

We learn that Captain Hoskins, who has so successfully navigated the Great Western, will take command of this big ocean steamer.—N. Y. paper.

A Strong Appeal. Among the sufferers by the recent fire at Canajoharie, is Mr. Levi H. Backus, an educated deaf mule, well known as the editor and proprietor of the 'Radii,' at that place. His entire printing establishment, together with his household furniture, was destroyed, and with them his only means of living. There was no insurance we learn on any of his effects. Mr. B. is an industrious, inteligent and worthy man, and under any circumstances ligent and worthy man, and under any circumstances presents a strong claim on the sympathics of the benevolent and humane. His situation now, with a wife and children dependent on him for support, doubly entitles him to the public liberality.—Albany

The New-England Christian Advocate is the title of a new paper, to be published weekly after the first of January next—a specimen number of which has been issued—by the Laymen's Association, in Lowell, Massachusetts. Rev. Luther Lee, editor.

The specimen is an imperial sheet, the size of the paper that is to be printed hereafter, at two dollars a

The specimen is an imperial sheet, the size of the paper that is to be printed hereafter, at two dollars a year. The Advocate proposes to sustain the doctrines of the Methodist Episcopal church, but the principal object for which it was started is to uphold anti-slavery principles in connection with the M. E. church in N. England.

Vertexlay the Court

of Chancery decided that the trusts set forth in the will of the late John Mullanphy, Esq. are null and

This decision, if sustained by the Supreme Court will affect more property than any other ever render ed by a judge in the western country. The opinio of Judge Lawless is represented to us as one dis playing extraordinary learning and most profound re

The value of the vast estate of Mullanphy is esti mated at several millions of dollars. As so much property is involved, and the principles of law govern-ing the case novel, we have no doubt the Chancellor's decree will be published .- St. Louis Arous. Cast Iron Railroad. From experiments fully

been ascertained that east from rails answer admirably. Those now in use are only six feet long, and furnished at such a rate that a mile of road will not cost over 8000 dollars. Should the cast rails stand the heavy frosts of a northern climate, it is impossible to estimate the benefits which the experiment will constraint the benefits which the experiment will conferent the low stream State.

FREE DRY GOODS. Suicide. On Friday, the 20th inst. Mr. Joseph Cunard, an old and respectable farmer of Witham township, Montgomery county, Pa. while laboring

under mental derangement, committed suicide b hanging himself. He was discovered a few moment committed suicide b after the commission of the act, by his wife, who cut him down, but not before the vital spark had fled. He was upwards of 60 years of age. Sentences. At Buffalo, on the 25th instant, Major

McEllory and John Johnson, the latter a colored man, were sentenced to be executed on the 19th of January, for murder. bry was the hired man of a farmer named Otis, and having taken some offence, killed him in his barn, to which he afterwards set fire.

Johnson killed his wife in a quarrel, resulting from ntoxication. HAVANA SAVINGS BANK. There were deposited

in this institution during the month of October, \$3,142,50 not bearing interest; \$5,214,621.2 bearing interest; making a total of \$8,357,121.2. Of the depositors fourteen were whites, one free person of color, and three slaves. Coming Down. They are razecing some of their

lofty buildings in New-York, which were built in the expansive times of 1835-6. The store, corner of Pearl and Pine streets, originally six stories high, is being cut down to a four story edifice. They built 'castles in the air' in former days. The colored people in this State are about to petition the legislature to remove the restrictions on the elective franchise. Why should an American with a dark skin be compelled to own real estate before he can vote, while a FOREIGNER, who has just reached

this country, deposites his vote even if he doesn't own a shirt to his back?—Troy Mail, Nov. 17th.

Through by Day Light. The Boston Atlas says that on the completion of the Rail Road from Hartford to Springfield, passengers will leave Boston at 6 A M. dine at 2 P. M. on board the New Haven steamboats, and arrive in New York at 7. Kindness. To be kind and obliging in our disposi

tion, is essential to our happiness and usefulness in life. Kindness is a trait of character, which is not only prized by man, but secures to its possessor the love and esteem of those with whom he is acquainted. Who will not strive to be always kind? English Taxation. We are told by Bulwer, in his

work on England, that the taxes in that country amount to just about one third of the earnings of labor. A skilful mechanic, who earns £60 sterling a year, or nearly \$300, pays to the government £20, nearly \$100. It is not a little remarkable that the first collection

Macauley's writings should have been made in the United States; and the first complete edition of Dr. Channing's works in Edinburgh.— Boston Mer. Jour. Cork, cut into minute particles, is about to be sub-

stituted in England for hair, in stuffing chai ions, &c. The saving will be 200 per cent. Right is sacred, since it is the conservative principle of the individual, the primitive element of society, and its necessary foundation.

There's a Cargo! It is stated that the cargo of the ship Delhi, recently arrived from the East Indies, at New-York, will realize ty the owners the round sum of two hundred and fifty thousand dollars. Advertisement.

FITCHBURG, Mass , Nov. 12, 1840. Mr Euron-Wishing to render unto Cæsar the which you will please give place in your paper, for the perusal and consideration of those who take an interest in that which operates to the benefit of man kind.

I reside in this place. I am fifty-three years of age.

I reside in this place. I am fifty-three years of age. My business is the manufacturing of cotton goods. I am not so extensively known as a Harrison or a Van Buren man, nor am I so obscure and isolated as to have but little communication with mankind; there fore what I say I may be considered responsible for. I was afflicted with pains in all my bones for several years, which continued to increase until I was obliged to take my bed, and there remained for above two years, all of which time I was exercised with ex-

itor of the 'Union Herald,' Cazenovia, New-York, proposes to commence the publication, on the first of January next, of a paper bearing the foregoing title, to be devoted almost exclusively to the subject of Christian Union. It is to be printed in quarto form, about the size of the Oberlin Evangelist, and to be issued semi-monthly, at the rate of \$1 for 26 numbers. \$5 will pay for 8, \$10 for 18, \$20 for 40 copies sent to one address. When this new paper is started, the Union Herald is to be continued under the name of 'Cazenovia Herald,' and to remain a free discussion point of view. Lepules of the oberlin Evangelist, and to present to one address. When this new paper is started, the bed, or to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to increase until I was obliged to take my bed, and there remained to above two vevers, all of which time I was exercised with excruciant pains, except when cased by opintes. My remained to increase until above the knew of work and for hereford, which was exercised with excruciant pains, except when cased by opintes. My or until I was obliged to take my bed, and therefore, and the cased by opintes. A for ca

until I began to doubt myself to be a man, and dread to be thought a neast for show. However, thought I to myself, 'fis a long lane that never turns, which exhibatated my feelings in some degree. I soon commenced receiving Dr. W.'s treatment, and in six months or less, rode home in an ordinary carriage, and drove the horse myself, or could have done it. I continued to regard Dr W.'s prescriptions, and occasionally visited him at his office for six months longer, which made one year I was under his treatment, before I considered myself well, though during the last six months of the time I was able to give personal attention to my business.

The apparent unwillingness among the opposers of the mineral mode of practice, to give Dr. Watson a due degree of credit for my and other like cures, constrains me thus to make mine more extensively known strains me these &c.
I enclose — &c.
Respectfully yours,

P. ATHERTON.

P. ATHERTON.

P. S. My cure appears to be regarded by some as accidental, while I have been asked by others, if I had not reason to think that the salt water air made the cure. Pshaw, thought I to myself, how eavy seeks to devour that to which it aspires in vain.

From the commencement to the completion of my cure, under Dr. W.'s treatment, I continued to improve, notwithstanding I was salivated eight weeks severely, and was bled above thirty times.

Dr. W. regarded my pulse as his only guide, through the whole of his treatment to me, and never bled or gave medicine but the result was what he told me it should be, or I might expect. If this is accidental and salt water air, then let us seek it for

HATHAWAY UNION COOKING STOVES, &c. &c.

TEPHEN BATES, Nos. 14 and 15 Dock Square

hns for sale—
Hathaway Hot Air Cooking Stoves,
Union & Premium do do
Boyce's do do
Experiment do do do do do

Experiment do do do James' do do do Six plate Stoves,
Two Funnel Parlor, do Fire Frames, Oven and Boiler Mouths, Ash pit Doors, Taunton Hollow Ware Cauldrons, New-York Parlor Grates, Cast Iron Sinks, elegant Steel Fire

FREE DRY GOODS.

CALICOES.

Bleached and unbleached Muslins.

do do Canton Flannel. Apron Check, and Colored Muslins. Prieted and Plain Pongees.
Bleached, unbleached, mixed, and lead colored Knit ting Cotton. and Linen Table Dianer. Wicking and Cotton Laps.

Superfine Bed Ticking, 4-4 wide. Cotton Pantaloon Stuffs. Cotton Pantaloon Stuffs.
Men's and Women's Cotton Hose.
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Also a variety of SILK, LINEN, and WOOLLEN
GOODS, Wholesale or Retail.
CHARLES WISE.

Posited betober, above Goods, can have them sent, by forwarding bearing Of the reson of the property of the pr

Ladies' Fur Store.

CASHMERE Goat-Lynx-Fitch-Jennett-Squir O rel, Coney and Swans-down trimmings—of all shades and qualities. Also, the same materials in MUFFS of all sizes and prices. Furs manufactured or repaired, at short notice, and by the best workmen. You are respectfully invited to call.

WM. M. SHUTE, Agent,

173 Washington-st. nearly opposite Old South Church. Boston, Nov. 6, 1840. 3wis

RICHT AND WRONG IN THE AN-TI-SLAVERY SOCIETIES.

Only, the nations shall be great and free!

THE Seventh Annual Report of the Boston Fe-Annual Report of the Boston Fe-male Anti-Slavery Society, presented Oct. 14, 1840. For sale at the Anti-Slavery office, 25 Cornhill. Price, 12 1-2 cents single.
This work ought to be in the hands of every abo-

tionist.

The following selection from it is the purest gold, and beautifully wrought out: 'The anti-slavery societies have not yet done their

When, in the heat of political excitement, work. When, in the heat of political excitement, amid which the favorers of the conse, a few years hence, will be engaged—when, in the conflict of a northy ern and southern party, yet to spring out of this question, compensation—partial emancipation—intermediate arrangements—delay, become the rallying words, of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge up to the neark a partially regenerated people, who, though favorers of the cause of freedom, will not deserve to be called its friends; for the will not deserve to be called its friends; for they will need constant and perserving reenes; for they will need constant and perserving rebuke, entreaty, warning, to prevent their making shipwreek of the cause. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. 'Not by might or by power, but by my sprint, saith the Lord of hosts!'

Nov. 13.

No. 2 Milk Street—1st Store from Washington St. EVERY VARIETY OF SHELL COMBS—HORN COMBS—POCKET-BOOKS—FANCY GOODS AND PERFUMERY.

Combs of every pattern made to order and repaired

New Books,

For sale at the A. S. Office, 25 Cornhill CREEDON'S LYRE.—A new Anti-Slaves Book, compiled with great care, and just ew-York press. Price 37 1-2 cents. ew-York press. Frace 57 1-2 cents.

Freedom's Gift, or Scattements of the Free dilection of original pieces of poetry and prose, shed at Hartford, Ct. Price 50 cents.

Mr. MAY's Discourse, on the Life and char f Charles Follon—Delivered before the Mass

otts Anti-Savery Society in the Markhoro Cha Joston, April 17, 1840. Price 17 cents.

The above are all works of peculiar interes NEWBOOK

THE ENVOY from Free Hearts to the Free.

published by the Pawincket Juvenile Antiverse Yokery Society, and for sale at the Anti-Slavery Token teed by M. W. C. in the Liberator of Sept. 18.

42cents each or \$4 per dozen. Every abolic should be a purchaser. should be a purchaser.

THE ANTI-SLAVERY DEPOSITORY is supplied with

a large assortment of anti-slavery publications, while sale and retail, which we are anxious to exchange for the money. Will our friends send in their orders? oct. 16

NEW WORK.

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Books. Also, BLASH
ARY, of every description.
Any Book not on hand, by leaving orders as abou
will be furnished at short notice, and as low as at a other store.

By Anti-Slavery Books, of all kinds, for sale as

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PUPILS, in a pleasant and healthy situation. The
are assisted by the best teachers of Music, Drawin
and modern languages, and by assistant teachers wi
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TERMS.

TERMS.

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es, \$15; Instrumental Music, with use of instrum \$20; cultivation of the voice and singing, (teal Miss Young, who boards in the family, \$5; in ing, \$8; painting in water colors, \$15; tealer, Vautin, from England. Teacher of Indian and Free Mr. Lanza, from Italy. Miss Cusing, Assist Principal. Miss Sanger, Assistant Pupil. D. MACK Principal D. MACK, Principal. Cambridge, March 10, 1840. REMOVAL.

(Homoopathetic Physician and Practical Surgeon,)

AVING practiced his profession eight year, la
removed from Taunton to Boston, and take
house 39 Front, near Eliot street.

FRANCIS COGGSWELL, A. M., M. D.

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The Several letters, for general perusal, are left
Mr. J. B. Dow's Bookstore,
Sept. 202

Sept. 25.

THOMAS JINNINGS, Practical Surgeon Dentist, 16 Summer St., (at Dr. Mann's office.) THLING, Setting, Extracting and Regarder. Teeth. Teeth filled with pure gold, or the brated Lithodoon. By the use of this valuable an eently discovered article, thousands of Teeth a saved, which, for the want thereof, other Deate

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the undepraved appetite.

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ring private accommodations, are invited to call.

13-tf.

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WILLIAM P. POWELL & GEORGE A. RODER No 61 Cherry, between Rosevelt street and Jan Slip. Cooks, Stewards and Scamen, who com this house, will have their choice of ships and highest wages.

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Harmon, Haverhill;—Joseph Brown, Andewe;—J
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Agents who remit money should always designate thepersons to whom it is to be credited

THE L HE ANTI-SLAV

Oliver John To whom all letters addressed,

the paper. TERMS.—\$2 D Letters and co winserted three thin wing transferred he wir. Garrison, for y, 1840, the pecute now under the dittee, consisting of its Jackson, Samuya, Edmund Quinc,

WM. LLOYD VOL. X .-

REFUGE

From the Messa; The disposition rany quarters, and interfere with the those States where the Constitution, and the constitution, and the constitution, and the constitution, and the constitution of t clearly assumed a the stability of the most imminent per ple, renders it an in to the notice of the It will not be e this kind, that I sh very, either practic or as a question of believed, no morbid sensibility the truth of the fol monstrable—that r er abundance than have to labor for s the sun; and that itself will admit.

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infesting consider seminating their rection—when we fal of all the oblig their country, cont purpose of disturb act to which the en we see the after session with Congress to abolic lumbia, (no doub same principles traffic in slaves ing them to exert abolition made a of the States—wi their highest reprethat ought to be Legislature of o runaway slaves ti upon the question trial to take place is daily denounce monsters and tyre State refusing to stealing slaves we thority—when we islature of one o pass a bill through disgrace of such a ernor—when we Union, the profes and the pretended ulate Author, dec

> Neither are th tries, calculated this subject. W tion, at which s name, were prese metropolis of th which was the a convention, aimin safety of one ent has been herald the official frank

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